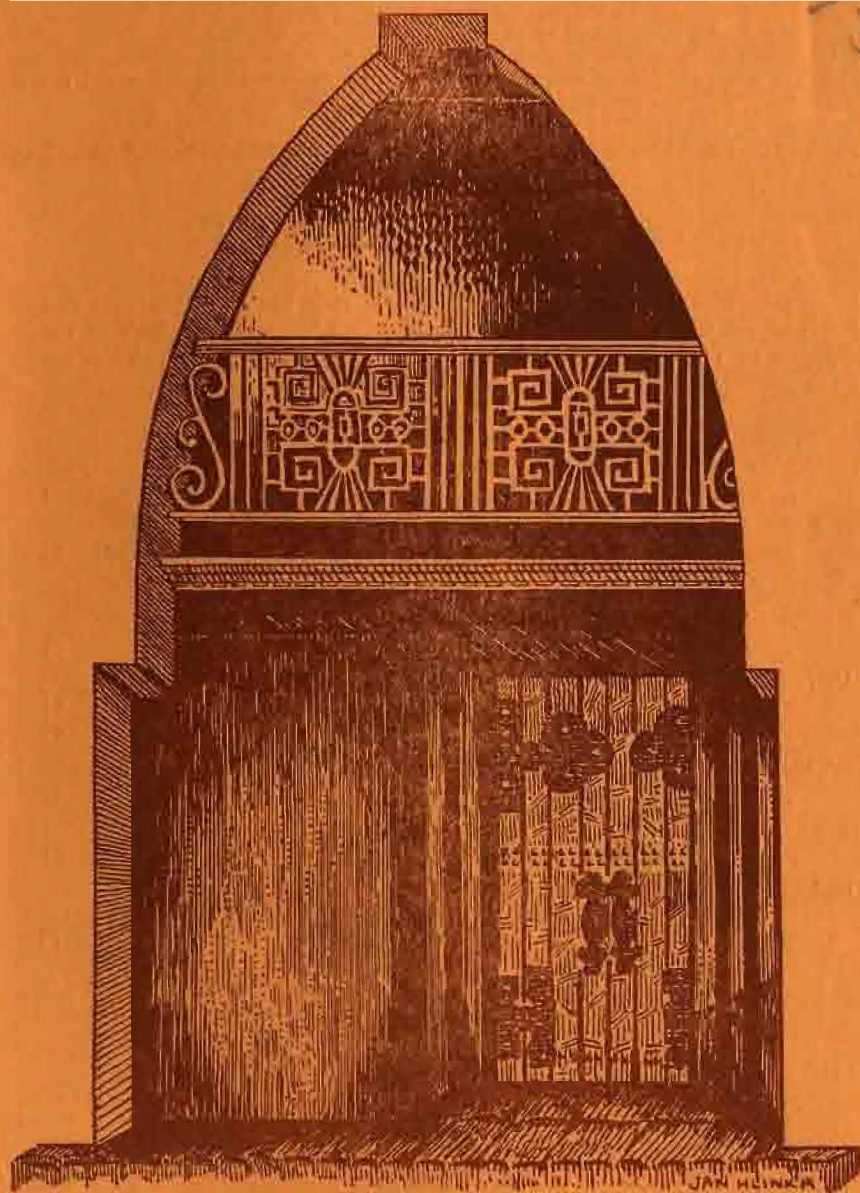


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Philosophical Research Society

AUTUMN
1950



ISSUED
QUARTERLY
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HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL



Inner Peace

THE success of such recent books as *Peace of Mind* and *Peace of Soul* may have inspired the distinguished psychiatrist, Dr. Karl Menninger, to the conclusion that a querulous search for a premature, permanent peace seems to him "a thinly distinguished wish to die." He feels that "unrest of spirit is a mark of life," and that "continuous encounter with continually changing conditions is the very substance of living."

It seems to me that the validity of the learned doctor's remarks depends largely upon the interpretation of the word *peace*. If by the use of the word we imply merely a personal search for contentment at the expense of essential progress, his position is well-taken. If, however, we consider peace as the accomplishment of some internal tranquillity or strength with which to meet the challenge of modern living, perhaps we should not dismiss the subject too lightly. Not many of us function well from an internal confusion. Unless we attain some degree of freedom from personal chaos, it may be difficult to bring about a reorganization of society or the improvement of the collective human pattern.

Certainly, the noblest of man's aspirations since the beginning of social existence have been dedicated to the solution of strife and discord in both the world and the self. If the words of Jesus as preserved in

the Beatitudes, "Blessed are the peacemakers," have any real spiritual or ethical significance, the search for peace is identical with the search for truth and the search for God. It seems hard to believe that peace is to be regarded as an antonym for truth, and that the search for one is a denial of the other. It may be that we lack stomach for certainties, but, if the search for the kingdom of heaven discloses that the divine nature is dedicated to progress by confusion, the ethical utility of such a conclusion appears doubtful.

Against the admonition that peace is dangerous, we have the findings of our atomic physicists who are already preaching that failure to devise a practical plan for world peace means grave danger of total extermination. It seems unreasonable, at least to me, that humanity can legislate into temporal existence a conviction or quality of consciousness which the individual himself has never cultivated or experienced. We cannot be satisfied merely to adjust ourselves objectively to the prevailing condition of insecurity and to drift from one emergency to another with no goal other than to be dynamically contemporary. It may be imminently factual that we face the prevailing disorder with open eyes, but what do we see that has any permanent value or meaning?

Robert V. Seliger, M. D., in a recent article, describes his successful work with alcoholics. He stresses the importance of maturity and inner peace in the correction of this prevalent difficulty. The doctor summarizes his findings in experiences thus: "Through faith in a Higher Power, more people have found delivery from alcohol over the centuries than in any other way." Certainly, there is abundant evidence that the most disastrous pressures which can afflict an individual come from within himself and are seldom corrected by an aggressive or belligerent attitude toward the circumstances of environment.

Environment is essentially the conduct of others within our sphere of activity, and when this conduct is itself an exhibition of personal chaos it results in a collective confusion with each person afflicting the others. Thus it is that the very challenge which we are supposed to face so bravely is largely the result of the increasing number of neurotics and psychotics that burden contemporary living. I cannot see the adequacy of accepting a general frustration as a fact of such magnificent proportions that we require its stimulation in order to fulfill the urges of our own egos.

There is a strong tendency among humans to resent that which is different. Common security is achieved by conformity with prevailing whimsies. In a miserable world, a happy man is a traitor to his kind. He has no right to exhibit patience, tranquillity, or poise when others wish to be upset. If the individual is suspected of possessing some measure of inward peace, it is the duty of his fretful contemporaries

to remedy the situation by plaguing him in every way possible. He must be convinced that everything is wrong, that his own security is nothing but smug selfishness, and that he can never fulfill his duty as a responsible fellow citizen until he is as miserable as the rest. Thus, the more patient he is, the more patient he must become.

Those most likely to accuse the quiet man of being negative and self-centered seldom realize the extreme selfishness of their own belligerent procedures. Can there be anything less thoughtful or less considerate than to force our own irritabilities upon our families and neighbors as an indication of our internal dynamics? If our peaceful convictions are detrimental to ourselves, only one is injured, but the militant dissatisfactions arising from lack of internal organization are detrimental to others. The inevitable consequence of a frantic extroversional striving is a collective world condition, dangerous to the survival of universal sanity. Dictators, despots, tyrants, and a variety of overintensive careerists are the heaviest burden that human society must bear, and have been responsible for a condition so reprehensive as to alarm even the most optimistic.

Would it be quite fair to suggest that the victims of the Dachau Concentration Camp should seek solace in the thought that torturing women and children and burning hundreds of prisoners to death in ovens is a state of affairs that should be adjusted to by vigorous mental attitudes or be accepted as a challenge to fact-finding instincts? The only power available to these unfortunates, these tragic victims of militaristic realism was the strength of faith in a divine justice beyond the corrupting influences of perverted human ambitions. Perhaps this internal peace could not prevent physical pain, but it did bestow a spiritual security in moments of supreme decision.

Would men dedicate themselves to the search for peace within themselves unless they were convinced that the quest was absolutely necessary? Would they sacrifice the things of this world merely because they were afraid to live or hoped to die? Certainly not because of ordinary fears, for each must pay heavily for his internal convictions. Each faces material losses, the ridicule of his contemporaries, the condemnation of his friends, and the certainty of innumerable difficulties. He has chosen to be an individual in a system which penalizes individuality. He has also placed a strong requirement upon himself, and must practice what he preaches if he is to gain any real strength from his convictions.

Peace, as spiritual security, is a dynamic rather than a static state of consciousness. It is not merely patience and acceptance, but the power of enlightened self over the darkness of doubt, ignorance, and fear. The peaceful man desires earnestly to live amicably with his fellow man. He not only has faith for himself, but also an equal

faith for others. He seeks the good, convinced that such resolutions will discover the good. To destroy the concepts of faith and peace is to destroy the whole power of religion as a civilizing agent. It is not enough to accept the challenge of progress. An interesting anecdote came to my attention recently. An African safari was advancing with unusual haste through the jungle. One day the negro bearers sat down and refused to go any farther. When the leader was asked the reason for the sudden delay, one of the bearers replied quietly: "The men have gone so fast that they have left their souls behind. They will go no farther until their souls have had a chance to catch up."

The term *soul* in its mystical interpretation represents the spiritual security of the individual. Soul-power is God-power expressing itself through human beings. God is universally recognized as the source of good, of truth, of beauty, of love, of fellowship, and of peace. Until these qualities within man have a chance to catch up with his material ambitions and policies, the "continuous encounter with continually changing conditions" seems rather ineffective, to say the least.

We may also inquire as to the effect of this "continual encounter" considered psychosomatically. What does all this restless striving do to the human body? How many successful businessmen, financiers, and industrial tycoons are healthy? Does not the normalcy of the body require moderate procedures of the will and a proper integration of the personality? Must we be nervous wrecks in order to satisfy contemporary requirements? Must we be completely miserable in order to fulfill the demands of the contemporary code? And, by the way, who wrote the code and by what authority?

Exactly what is the purpose for which man was created? Are we to define him as intended merely for expediciencies? I would be reluctant to believe that the human being was intended to proceed by means of a series of violent, ill-considered, and inadequate emergency measures. If experience proves to him that his methods only further complicate his troubles, must he continue them relentlessly in order to prove his normalcy? If we learn from experience, it is inevitable that we shall give some consideration to what we have learned. Experience usually teaches us to be moderate. If moderation, in turn, is to be interpreted only as acceptance of defeat, it profits us little. Rather, let us think of moderation as a recognition and acceptance of those universal rules which govern the consequences of human behavior.

Too many folks are taking an idolatrous attitude toward this blessed thing called progress. Many so-called progressives are distinguished principally for their nuisance value. Real progress is measured in the growth of man; false progress is measured in the stupid adoration of material accomplishments. Most of our institutions are

little better than magnificent mausoleums. Behind the sanctified and impressive architectural fronts, little people, stunted by their own selfish interests, follow procedures publicly applauded and privately condemned. Bigotry and bickering frustrate most of the nobler projects of mankind, but we are invited to accept all this as dynamically factual, and continue building nobler mansions to enshrine these absurdities.



Gandhi's policy of non-co-operation with that which offends character and conscience is the private citizen's only weapon against abuse and misuse of power and privilege. If he fails in the popular pastime of beating his head against a stone wall, he is intellectually indolent and physically lazy. If he decides that he wishes to substitute internal quietude for all this, it is not because he wants to die, but because he would like to try living for awhile. But the moment he resolves to stop hurting people, his attitude gives general offense. Possibly, this is because he substracts from the pleasure that others have in hurting him in the spirit of good, clean competition. It takes two to make a fight, and if one declines, the other is completely frustrated. It is not quite "cricket," as the English say, to torment someone who has only the most kindly and constructive thoughts about us. On the other hand, we can justify almost any excess of our own disposition if we can accuse the other person of similar motives. Thus the peacemaker is a perpetual source of self-reproach to those unable or unwilling to behave peaceably themselves.

Material civilization has brought with it so much conflict and confusion that we must accept chaos as an evidence of progress or else question the progress. To question progress is to doubt the importance of prevailing incentives and raise certain doubts about the quality of contemporary intelligence. Such doubts are personal insults to folks who are always right, even if their affairs go backwards. How so many people can be so right about so many things and the result so consistently unsatisfactory is difficult to explain.

To regard peace as a kind of spiritual featherbed in which mankind can doze perpetually is merely an interpretation without foundation in realities. Nor is peace self-satisfaction or contentment to remain in a state of benightedness for some theological motive. Peace is the result of putting oneself in order. It is the unification of faculties and functions, the co-ordination of purposes, and the dedica-

tion of the individual to eternal verities, experienced inwardly and practiced outwardly. The negative shadow of the principle of peace in the material sphere of activities is co-ordination. If the executives of a business bicker among themselves and permit personal dispositional peculiarities to interfere with the operations of their corporation, all the lesser employees function less efficiently due to confusion and executive mismanagement. This same bickering among the big-wigs interferes also with the objectives of enterprise. Unless leaders work together, there can be no agreement as to either means or ends.

The human personality is governed and directed by internal impulses of several kinds and qualities. With the average person, there is no common ground and no general agreement among the parts of himself. His mental energies sustain many projects, concepts, and intellectual temperatures. His emotional nature is inclined to perpetual discords, and, like the surface of water, is stirred and agitated by every tempest which arises in the emotional atmosphere. Emotions are reluctant to accept even the authority of common sense and once dominated by a compulsion become indifferent to consequences. When such a compound confusion is entrusted with the management of a man's affairs, he is certain ultimately to regret his conduct.

Nor can a person so divided within himself and so dominated by discord and conflict be certain that his judgment will advance the causes of others. He cannot help to build a security, the elements of which are totally unknown to himself. His sincerity may be above reproach and his intentions be of the best, but if he cannot manage his own personality with some dignity and purposefulness he is scarcely ready to take over the management of empire. Yet, if that same man suddenly awakening to his deficiencies should turn his attention to the integration of his own resources, he will be accused of selfishness, self-centeredness, and lack of civic spirit. Moderns apparently have rejected the wisdom of the ancients, who taught that to conquer self is greater than to capture a city.

Self-conquest is not nearly so glamorous as practicing authority over others, and because of the present social and economic policies infinitely less remunerative. But unless a few folks do continue practicing the presence of God in their own conduct, all mankind will be the losers. We never need to fear that there will not be enough rugged individualists, but we still fail to see that they have contributed overwhelmingly to the happiness of the race. Naturally, we all wish to be helpful, but only those who have attained at least a degree of inner harmony have the necessary maturity of understanding.

It also seems unlikely that these questers after peace will cause a general paralysis of initiative. The effort is too great, negative pressures are too insistent, and at best the most will have only partial success.

They make a few useful discoveries, however, and move quietly from the debit side of the ledger to that narrow column reserved for credits. Man is intemperate, even in his search for temperance, and many will make themselves miserable in their quest for peace. This is all as it must be, but abuse may condemn the method without disproving the end. We have already tried to attain fair ends by foul means or taken refuge behind the unfortunate concept that ends justify means.

Peace cannot be directly cultivated. It is a by-product of convictions proved by experience. Things that happen to us contribute either to peace or to discord, depending upon our own quality of acceptance. The person with an abiding sense of the love and wisdom of the divine plan experiences a revelation of that plan which can be accepted without conflict, but to another who lacks idealism and inner faith, the same experiences enlarge and perpetuate doubts and dissatisfactions. The achievement of a sufficient peace is proof that the individual is living according to a universal plan. To accept chaos and to regard discord as inevitable is to deny any sufficient purpose for life or effort.

Investigation tends to indicate that those of simple faith and child-like mind enjoy an internal security completely beyond the understanding of the advanced intellectualist. Perhaps David Starr Jordan was correct when he referred to the overlearned as "impotent intellectuals." Much thinking about things may increase confusion and destroy the vitality of simple and direct methods. Certainty comes, not from the world but from the self, and it is diluted out of existence by the analytical method. Unfortunately, the spiritual graces cannot be bestowed or conferred; they must be strengthened and increased by the enlargement of man's spiritual convictions.

The grace of spirit does not lead to a sense of personal superiority or cause the gracious to be less mindful of the needs of others. The idea that the search for internal security must be motivated by some ambition for self-righteousness is entirely false. Folks may indulge in such wrong policies, but this does not mean that their attitudes are right or justifiable. In fact, such motives completely frustrate the quest for realities. The complete lack of an internal life, with its broad, deep, and beautiful vistas, is more likely to perpetuate disaster than to cause or contribute to the human woe. The gravest mistake of our generation is its tendency to ignore the inner needs of the individual, and to substitute external interests for internal poverty.

It is true that a monastic or solitary existence as a means of escaping social obligations and adjustments may be running away from life. The search for peace, however, does not require any such isolation. It is far more likely to develop among the workers in the vineyard than among those who sit by meditating on their own salvation. Lasting peace can come only to those who fully and deeply require

this integration within themselves. For this reason, religious communities have a definite tendency to create neurotics or at least to exaggerate neurotic tendencies. On the other hand, a moderate amount of quietude is essential to spiritual and physical health in these uncertain and discordant years.

For centuries the home has been a refuge against the pressures of commercial existence. The individual, having made his daily contribution to the work of his world, seeks peace and spiritual security among those held together by more sensitive and gentle considerations. The gradual but relentless disintegration of home life has weakened the public morale more than we realize. Today many folks leave their homes of a morning hoping to find more peace in the crash of commerce than in the bedlam that passes for domesticity. Unless human beings can be themselves somewhere, sometime, there is no release for their more unselfish personal emotions. Denied every gracious expression, the individual develops negative defense mechanisms that only compound private and public misery.

The proof of the importance of peace lies in its consequences. Where, for example, the home is secure, each member gains new courage with which to face outside difficulties. Peace does not imply complete conformity of opinion, but a simple and gracious acceptance of the spiritual, intellectual, and physical rights of others. Without generosity of consciousness, there can be no lasting peace. As we become more nervous, we become more brittle and intolerant. Every discussion takes on the proportions of an argument and the opinions of others are seen as personal insults. Good intentions are dissolved in common exasperation, and nervous breakdowns loom large among the possibilities. Perhaps the man who fights desperately to maintain his own opinions is more static and more negative than the one who bestows upon others a generous and sympathetic attitude. Among imperfect mortals, most dogmatism about infinities destroys more faith than it can ever bestow.

The "unrest of spirit," if directed toward the improvement of life and living as a constructive impulse, may impel to progress, but even dissatisfaction must become enlightened. The mere fact that we are out of sorts is not *prima-facie* evidence that we are on the verge of significant activity. Usually, decisions arrived at by desperate means only complicate existing troubles. When we lose control of our thoughts and emotions, we defeat ourselves. A great many people when confused decide that any action is better than no action, and the confusion becomes worse confounded. This is the more likely when we realize that in most instances we lack the means of knowing exactly what to do or how it should be done. Thus, particular problems are suspended from general problems, and without some founda-

tion in principles we can only proceed according to trial and error. While remedies remain uncertain, it is not always wise or solutional to apply them too rapidly.

Internal peace supplies us with the capacity for that momentary pause which can refresh judgment. It enables us to function from forethought rather than from hinderthought. We will have less to regret if our decisions are well-considered. It is often easier to prevent a mistake than to correct one after it is made. Inner tranquillity frees us from unreasonable pressures likely to distort convictions and conclusions. When important decisions are to be made, we naturally seek seclusion. Certainly, we would not select some location where distractions are inevitable. Why, then, should we assume that internal discord is conducive to mature reflection? If by *unrest* we mean a healthy dissatisfaction with our own shortcomings, it is perfectly normal, but if this unrest is only lack of personality organization impelling to desperate courses, it is not healthy.



Suppose a man heavily burdened with perplexing problems should decide to retire for several months as an investment in himself. Having the means to purchase this temporary leisure of soul, he settles in some quiet place to reflect upon the essential values of life and living. Is he selfish because he deprives his family and neighbors of his company, or is he wise enough to realize that the security of those who depend upon him is strengthened to the degree that he improves the quality of his own leadership? A boy of sixteen may be of immediate assistance to his family if he goes to work at whatever job he can find. Is it selfish for him to continue his education so that later he can command a better salary and more certain employment? Should "unrest of spirit" cause him to jump into the ocean of life prematurely and probably drown, or would it be better for him to take a little more time and first learn to swim?

If we are guided only by unrest, we are likely to become adventurers. Such a career may be glamorous and exciting, but adventurers are seldom good providers or responsible citizens. To a degree, modern man is inclined to evade the challenge of long-range planning. He lives and dies in an emergency. He only thinks when he has placed

himself in a desperate situation, and then discovers that his mental aptitudes are untrained and undisciplined. If unrest causes haste, it will be followed by waste.

Philosophers have often been accused of living isolated, mental lives, absorbed in their own reflections and indifferent to the public weal. They are pictured, mentally and otherwise, as seated on marble benches in quiet groves, or debating among their own kind from the battlements of their ivory towers. They are supposed to be very dignified and aloof and to consider themselves as belonging to exclusive circles of intellectual aristocrats, with no time or patience for the foibles of the unlettered. Their gentle humanity has withered away, leaving only mental mechanisms which grind out theories that are promptly refuted by themselves or each other. In substance, they have lost the common touch.

If we come to such conclusions, it might be well to seek proof before we accept the validity of such visualization. With the exception of a few modern Sophists who have no claim to learning other than academic testimonials, where are these remote and austere paragons of perspicacity? There is slight trace of intellectual snobbery to be found in the accurate biographies of those immortal philosophers, sages, seers, and teachers to whom humanity is indebted for the greater part of its nobler convictions. It is not reported that any of these men turned their backs upon a suffering world and sought for their own salvation or the particular advancement of their own kind. They have been made to appear sanctimonious only by the respect and veneration bestowed upon their names long after the men themselves had departed from this vale of contention.

Actually, the essentially learned were, for the most part, a rugged lot, considered rabble-rousers in their own day, and with little time or patience for pretensions of any kind. About the only worldly honors or distinctions they accumulated were imprisonment, disgrace, exile, torture, or death. They consistently insulted the best people, moved in the worst company, and had the courage to practice their convictions at the expense of their reputations and their worldly goods. They labored, not for their own times, but for the enlargement and improvement of future times. In some cases, it has taken thousands of years for their work to be truly recognized and appreciated. Each of these illustrious benefactors could have attained security and distinction for himself had such been his inclination, but he chose rather to sacrifice his own comfort and convenience for others whom he would never personally know or see.

These teachers advised mankind to cultivate internal peace, not to escape persecution, but to give courage to face all the inconsistencies of fortune. Inner security made it possible for the wise man to have

the inner strength to face inevitable persecution without compromising the truths which he served. How can anyone be true to principles unless he has within himself a certainty which is stronger than the material authority of those determined to oppose the spiritual growth of mankind? Shall we condemn our prophets because they quietly went about the business of enriching the moral and ethical codes of the world? What more would they have accomplished had they wept copiously instead of working incessantly? Do we love more deeply because we dissolve ourselves in sympathy, or because we sacrifice everything that we have, and are, to help each other?

When Christ referred to a mysterious spiritual bread which nourishes the soul of man, is not this heavenly food the peace of God in our own hearts? Does not inner communion with an ever-abiding spirit feed those who hunger after righteousness? As man turns within himself as into a temple and stands before the living altar of the living God, which is his own heart, shall he find there a place of discord or a place of peace? What strength or comfort, what courage or dedication shall he gain if this inner sanctuary be a zone of unrest?

Would it not be better for him to sanctify the secret house of his God to the works of holiness? Here should abide the grace of the spirit, which man must experience as eternal peace, beauty, goodness, and love. It is in this hallowed atmosphere that his simple faith must find its own fullness. It is here that he must keep the vigil and experience that quiet courage which will enable him to go forth and fight the good fight. If we shall not make our Father's house into a place of merchandise, is it any better to make it a battlefield? Is it really possible for us to serve others intelligently and well until we have found, through prayer and meditation, that peace which surpasseth understanding? And in the spirit of the present inquiry, how much real progress has come from those who have not first sought the kingdom of righteousness? Has not the advancement of the human estate always been entrusted to those freed from the tyranny of false values by the experience of the omniscience and omnipresence of God?

Does peace imply complacency? It is hard for me to imagine anyone achieving a condition of complacency except by simply closing the doors to the self within and to the world outside. Perhaps complacency is the state of mind which the materialist would like to substitute for spiritual security. Even the word *security* is subject to misinterpretation. Security definitely does not mean a selfish sense of safety from experience. Even complacency is not security. A man is complacent when he is satisfied with himself or his condition. He is secure when he is sufficient to the demands which he places upon himself. It means that he has available the materials necessary for the enterprise which he contemplates. It further suggests some stability

or foundation beneath him or within him. The secure man is the one who has the knowledge that he will not be betrayed from within himself by weaknesses of character or deficiencies of Nature. An army attains a certain security by protecting its source of supplies, but this in no way indicates that the army is without other objectives. Security makes action possible by supplying the means for continuing that activity without unreasonable hazards.

Complacency as self-satisfaction contradicts the natural instinct of all things to grow and improve. It testifies to egotism, but security is not egotistic unless the individual considers his own frail nature to be the source of such security. A man is not egotistic because he believes that a divine spirit abides with him, but he becomes an egotist if he believes that that same divine spirit does not abide equally in others. The egotist is incapable of the subtle experience of true faith. He cannot get sufficient perspective on himself to appreciate the true dimensions of the universal plan in which he exists and with which he must learn to co-operate.

Faith is adjustment between man and his realization of his origin, substance, and destiny. Living faith humbles the proud and elevates the lowly. For most, faith must be an abiding belief in the reality of things unseen. Man must find his faith, and he does this by releasing through himself the testimonies of the spirit. There is probably no more complete definition of the means for finding faith than the Scriptural words: "Be still, and know that I am God." Is not peace this stillness, and is not this stillness, in turn, a quietude beyond doubts and uncertainties? To be certain of the sufficiency of the divine nature to the human need is perfect faith. That which we discover by the experience of stillness we can give to the world generously and with a good hope. We cannot make the world accept our offering, but is this in itself a justification for nontranquillity? Must we doubt Providence because we are unable to share our experience with another person? Does not perfect faith extend to this contingency and include it? If so, then essential internal peace can survive all disappointments and prevent that discouragement which frustrates those lacking inner strength.

It may well be that modern psychiatrists find difficulty in estimating the practical value of a condition with which they have little intimate experience. Surely those who have actually accomplished peace do not need to be rescued from the consequence of strife. It is quite possible that the psychiatrist may be confronted with the by-product of religious attitudes which are no healthful or normal. Those who have interpreted peace as a rejection of living will certainly live to rue their mistake. This does not, however, mean that the truth adequately revealed has anything in common with these abuses. Nor

does it mean that to deny the efficacy of a strong, quiet faith will correct the situation.

We consider activity as the certain proof of life, and nonactivity as the evidence of death. But with us, activity is largely bustle and confusion. The quality of action is not considered. By the same approach, it does not dawn upon materialists that activity may be occurring in other dimensions than those of this world. Satan, the very personification of negation, is reported to have as his principal occupation the task of running up and down the world. Probably, there is much more going on inside the quiet man than in the man who is attempting to become a symbol of perpetual motion. One rather unsuccessful employer came into his office of a morning, and seeing his clerks sitting about, demanded angrily: "Get busy." One of them remarked: "Yes sir, but there is nothing to do." The proprietor, nothing daunted, replied petulantly: "Well, do something anyway." He functioned on the premise that if everyone was scurrying about, great things were being accomplished. Quite naturally, he went out of business soon after.

In a world of utter confusion, we must keep in step by "doing something." If we pause for a moment to survey the situation, we are accused of "dying on the vine." To be miserable, excited, and frantically busy is to prove that we fully appreciate the magnitude of the emergency. If we collapse in the midst of this exhausting exercise, our friends gather around murmuring: "Poor Joe! He just couldn't take it." Has Joe advanced any worthy cause by complying with the fashions of the day? Is he really to be commended or is he only another potential instrument which has been lost through lack of personal integration?

Dr. Menninger feels that lovelessness is a large source of those disturbances which afflict peace of mind. The desire to be loved is certainly old and deep and strong, and those who seek internal quietude as an escape from loneliness will accomplish only further isolation. Unfortunately, honest affections are rare in a world dominated by the pressures of economic survival. We grow more and more inclined to bestow our favors where they are likely to be most profitable in terms of physical returns. While we cannot trust the sincerity of the emotions of those around us, we become suspicious and cynical. Only the more optimistic have the courage to hope that their personal experiences will run contrary to the prevailing pattern.

The exploitation of human faith and affection has intensified the search for inner peace. If we had simple, natural outlets for our instincts to bestow affection and serve unselfishly those whom we love, we would have happier and more useful lives. The formula is excellent, but the application involves factors beyond the control of the individual. Obstacles will continue to loom large as long as it is

deemed expedient to sacrifice principle in the pursuit of immediate profit. After several heartbreaks and heartaches, the human being becomes discouraged, and seeks to compensate in other ways and through other activities for the frustrations in his emotional nature. It is not entirely wise, therefore, merely to recommend a remedy without providing some plan by which that remedy can be satisfactorily applied.

While technicians debate over ways and means, average folks must continue according to available opportunities. Of course, it would all be different if we were living in a different kind of world, but, unhappily, we are living in this kind of a world. Each must still work out his own salvation with diligence, and earn his bread by the sweat of his brow. If we are so constituted that we cannot accept the standards of a competitive, commercial era, we must depend upon ourselves for the strength to do that which is right, as it is given us to see that which is right. The only source of this strength under existing conditions is internal security. We gain little by overestimating ourselves or by underestimating the resources of our common adversary—selfishness.

The struggle to keep the faith, to be true in the face of every inducement to be untrue, takes something more than spiritual restlessness. Somewhere, somehow, we must find a fact which is not only a refuge in time of trouble, but also an inspiration to genuine progress. We cannot carry the ever-increasing load unless our own feet are firmly set on solid ground. Such ground does not seem to be of this world but of another and better sphere. The only way men of good spirit have ever been able to find this sure foundation has been by seeking within themselves. Even this search has not been productive so long as the inner life is also confused and uncertain. We become more capable of experiencing the truth of God as we cultivate peace and faith. We must be quiet, indeed, if we would hear the small, still voice. We may practice the works of God openly, but the quest is "worship in secret."

As the confusion of the world originated within man himself, so world peace must be released into society through sincere and consecrated human beings. Collective security has been increasing slowly throughout the entire span of evolution. All growth includes a release of spiritual strength. It is a mistake to assume that man can destroy himself, regardless of the means he employs. He does, however, retard temporarily his own ultimate accomplishment by straying into nonessential endeavors. Materialism is a phase through which all life must pass, but the idealists of each generation feel that their contemporaries are in a hopeless condition. Those who see a better day ahead are likely to grow impatient, but impatience itself is no

remedy. To doubt and to fear is to corrupt faith, and this in itself is a bad example. We cannot strengthen the faith in others by demonstrating its insufficiency in ourselves. The moment we lose our own contact with the source of good, we lose our value as instruments of a higher destiny.

Inner peace does not imply that we are satisfied with ourselves, but rather that we have accepted a way of life and are functioning according to a concept of universal purpose which is suitable to our personal requirements. As we grow, this concept enlarges, and our usefulness to others also increases. If growth is natural and orderly and our life-concept is reasonable, there is ample incentive for personal improvement and a simple responsiveness to new ideas. We are not locked by concepts unless we close our minds and hearts to the experiences and convictions of others. New ideas are only mental disasters to those who have so locked their thought patterns that they are incapable of accepting and weighing evidence which is contrary to their own conclusions.

Most of us know folks whom we feel to be stubbornly resisting enlightenment of some kind, but how many of us are as ready to receive new ideas ourselves as we are anxious to impose them upon another? We commonly feel that our own concepts are superior, and that the inferior convictions of our friends and neighbors require immediate remedy. This attitude itself is most detrimental and invariably leads to disagreeable situations. When peace of mind is destroyed by conflict over spiritual matters, we have a most irrational state of affairs.

In my way of thinking, peace of mind or soul originates from a union of the heart, mind, and hand in the service of an ideal more important than personal satisfaction. We attain a state of comparative happiness when we are so usefully engaged that we no longer have the time or inclination to plague ourselves with self-pity or self-criticism. The more we meditate upon our own misfortunes, the more miserable we become and the more difficult it is to maintain clear convictions about universal integrity. In substance, good-natured people, if they have a fair measure of common sense and some enthusiasm, can always find opportunities to be helpful. This very helpfulness, gently performed without expectation of personal reward, increases peace of mind.

Motives are always important. Our motives are best known to ourselves and, therefore, immediately perturb our souls if we know these motives to be unworthy. Pressure is a kind of unanalyzed motivation. It can lead to actions which are excessive and, therefore, of doubtful utility. Conduct overintensified by personality pressures is deprived of grace, dignity, and moderation; and for lack of these

kindlier sentiments, the whole project may be disfigured. Frustrations, inhibitions, neuroses, and fixations cause extreme mental and emotional pressures. When they break through from the subconscious, as must ultimately occur, they exercise a compulsive force which cannot accept correction, modification, or moderation. Unless such intensities are wisely directed, they bring the individual into violent collision with his environment. The discomfort resulting from the collision intensifies the neurotic tendency, and the whole procedure becomes a vicious circle of increasing pressures and mounting obstacles.

The search for peace, then, is a search for moderate courses of action. Inner tranquillity, like the mercury in a thermometer, bears witness to the temperature of our ideals. The moment our aspirations become feverish, we begin to damage the very vehicles we must use to accomplish our constructive purposes. To unfold our spiritual, ethical, and moral potentials without destroying the balance of power within ourselves is to grow normally and properly. To serve others without developing pressure-mechanisms is to serve them wisely and lovingly, for service still requires judgment, and pressure destroys judgment. Decisions made in haste must be repented in leisure.

The American believes in what he calls good sportsmanship. This is the ability to be a modest winner and, if need be, a good-natured loser. The coach of a famous athletic group used to say: "Remember, both teams can't win this game. Do your best. Play fair and clean. Whatever happens, keep cool. If the other side piles up a score, don't worry. The other side is good, too." This spirit, which is part of our way of life, includes "keeping cool." In the larger sphere of human relationships, this coolness is a natural inner calmness which comes with the realization of good sportsmanship. This calmness, in turn, is an inner peace which, freeing us from the limitations of our tensions, enables us to give the best that we have to the demands of each day.

It seems to me that inner peace, when we really find it, increases strength, clarifies dedication, directs action, and protects us from the weakest element in our pattern of purposes—said element being ourselves. Far from being a search for death, it is the most active proof of life. Death is always associated with processes of disintegration. Confusion, conflict, discord, anxiety, and bellicosity are all disintegrating pressures. They divide, demoralize, and devitalize; and when we attempt to function while under their compulsion, we invite disaster. To acknowledge that conflict is necessary to growth is to acknowledge that misery is necessary to progress. Even though humanity has always selected by its conduct a path of suffering, it does not seem that Nature has decreed such a course to be inevitable. Man must suffer only because he refuses to modify the intensities of his own person-

ality. He will go farther, accomplish more, and leave less tragedy behind if he "keeps cool" while he works hard.

If life is a challenge demanding constant resourcefulness and endeavor, it is up to us to protect our own resources and conserve the resources of our world. To cause ourselves and others pain because we will not moderate intensities cannot be considered efficiency or economy. The peoples of the world are profoundly confused, but the solution does not lie in compounding the confusion. It is better to say: "Let us sit down and reason together."

This is the policy which brought the United Nations Organization into existence. Let us arbitrate our differences. Let us each sacrifice something of the finality of our own opinion to the common good and "keep the peace." We recognize the wisdom of this rule, except when it applies to our own convictions. Yet, the nations of the world also have convictions and policies and plans and ideals. If each of them regards his own as the best and refuses to recognize the merits of the others, there can be no enduring security among men. Up to now, the delegates at peace meetings have been instructed by their governments to gain as much and give as little as possible. Peace is thus sacrificed to ulterior motives. The same can happen in the policies of private citizens. We can all remain extremely selfish, even though we give away all our worldly goods and devote ourselves completely to the service of others. The higher unselfishness is to give of what we are and what we believe, and not merely of what we have. To give of what we believe means sometimes to acknowledge the rights of others, even though these may be inconsistent with our own concepts.

That policy which does not bring peace to ourselves will not bring peace to the world. Within the alchemical laboratory of our own soul, we must "keep the peace." When we have done this, we understand the machinery of peace. We know what causes it, what preserves it, and, all too sadly, what can destroy it. To say that the aspiration toward world peace is negative or unreasonable or contrary to adjustment to perpetual commotion, is to deny completely the deepest convictions of human nature. Perhaps we would not have to adjust to so much confusion if we corrected the confusion instead of perfecting the adjustment. The citizens of several tropical countries attempted to adjust to Yellow Fever, but they got along much better when they corrected the cause of Yellow Fever and did not have to adjust to it any longer. It may be very noble to struggle valiantly through the ages against man-made confusion, discord, war, and crime. It is still possible, however, to envision the correction of the causes of these disasters. Only when we have experienced the benefits in terms of peace which result from putting ourselves in order can we appreciate what it means to go out into the world and "keep the peace."

Moses, Priest of
Egypt and
Lawgiver of
Israel



THE heroic figure of Moses, who delivered the children of Israel out of the land of Egypt, stands in the flickering light of uncertain history as the founder of the Israelite religion. Like most Biblical personages, the Great Lawgiver has been so completely traditionalized that his name and memory have survived principally in the accounts to be found in the Pentateuch. Although Moses is popularly regarded as the author of the first five books of the Old Testament, this is extremely doubtful in the light of modern scholarship. Only two books were anciently associated with his name, and neither of these is included in the Old Testament collection.

It seems impossible to date the life of Moses, and the subject is avoided by most chronologists. He flourished about the middle of the second millennium B. C., lived to great age, and

died on the last day of his 120th year. He is not included among those patriarchs credited with phenomenal longevity. In the Rabbinical lore it is said that the soul of Seth passed into the body of Moses and he became the liberator of Israel.

There is considerable controversy as to the race of the prophet. According to some he was a Levite, and according to others, an Egyptian. There have been further speculations, but these have not been well-sustained. The Biblical account supports the belief that Moses was an Israelite, but certain difficulties arise in reconciling this hypothesis with the known manners and customs of the Egyptians. The Egyptian historian, Manetho, who was quoted by Josephus, said that Moses was a priest of Heliopolis and that he took the name Mosheh, or Moses, possibly at the time of his sanctification. Josephus himself seems

to imply that Moses was an Egyptian, born and brought up in that country, and employed in the service of Egypt in a war against the Ethiopians.

From all the accounts, Moses was learned in the wisdom of the priests of Egypt, and such a report implied that he had been initiated into their Mysteries. According to the precepts of the Egyptian religion, strangers—that is, those of other races—were only eligible to advancement in the secret sciences of the temples under certain extraordinary conditions. If Moses was a Levite, the simplest way of reconciling the conflicting accounts would be to assume that he, as a protegee of the ruling house, had become an Egyptian by adoption or had in some way received full citizenship. Of course, honorary citizenship was conferred under exceptional circumstances by most ancient nations, but the Biblical account of the strained relationship between the Israelites and the people of Egypt makes such adoption the more remarkable.

Pharaoh, influenced by his priesthood, is supposed to have persecuted the Israelites to curry the favor of his own gods. Even the persecution story is not entirely reasonable. The Jews were mostly shepherds, and are believed to have taken refuge on the outskirts of Egypt because of the sterility of their own lands. They were employed by the Egyptians in some of their architectural enterprises, and because most of them were inexperienced in such matters they were used for rough labor. They had no riches or treasures which might have tempted the avarice of the Egyptians, and the term *bondage* probably implied servitude at nominal wages rather than actual slavery. Tradition has intensified the situation, but the facts were probably consistent with the prevailing policies of the times.

It will be remembered that the Israelites were admonished in their laws not to oppress *strangers*, because they themselves had been strangers in the land of Egypt. It is noteworthy that the word *stranger*, not *slave*, was used. In spite

of prevailing opinions and popular misconceptions, the Egyptians were an advanced race, with an old and solid culture, long before the period of the Israelites. There is nothing to indicate that the government of Egypt was especially tyrannical or intolerant. We know that, like most early nations, they regarded their own people with peculiar admiration and believed themselves to enjoy the special favor of their gods. They discouraged travel to far countries, and Egyptians were not permitted to leave Egypt without the special permission of the Pharaoh. We know, however, that they received strangers courteously and that students of the arts and sciences from other countries were given proper hospitality. The priests were willing to instruct foreigners, but reserved the final keys to their learning for their own sacred Orders. The Negative Confession of Faith, as it has survived to us in the mortuary rituals of the Egyptians, indicates a lofty standard of ethics and certainly does not encourage or sanction mistreatment of any race or class.

At the time of Moses it has been assumed that the Egyptian religion had fallen into decay and corruption. This is altogether possible, for the history of all religions is burdened with the evidence of such decline. The increasing temporal power of priesthoods has always caused them to seek political advantage and to impose ecclesiastical authority upon the civil regulations of the State. Egypt was a theocracy, and the Pharaoh was regarded as a divinity and as the head of the State religion. As long as selfishness and pride remain in the human composition, those in favorable position will exploit others less favorably situated; this does not mean, however, a completely corrupt policy or the immediate appearance of a general tyranny.

In the terms of his time, the average citizen of the Double Empire of the Nile enjoyed the advantages suitable to an advanced and enlightened nation. He was plagued by wars and taxes, but

by these discomforts he becomes one with the ages. Egypt was really a loosely integrated group of provinces or nomes, each of which enjoyed considerable autonomy. The citizens lived under a policy of what we might call State Rights, and their participation in the central government was to a large degree voluntary. Each of the nomes had its own priesthood serving a hierarchy of deities who were the heavenly patrons and protectors of the province. This is why, factually speaking, it is uncritical to refer to the Egyptian religion. There were many religions, some of them native, others imported, and still others compounds of indigenous and foreign beliefs. It was not until the rise of the Osirian cult that an appearance of homogeneity was noticeable among the faiths of Egypt.

It is remarkable, then, that a concept capable of assimilating many of the gods of strangers should have been so completely deficient in racial and religious tolerance toward the Israelites. Egypt anticipated much of the liberalism that was later conspicuous among the Romans. Perhaps it would be well to consider the Egyptian sanctuary-system as composed of a complex of priestly colleges, each more or less independent and dedicated primarily to the dissemination of essential learning. The arts and sciences were taught as essentials of religious doctrine, and the patron deities themselves were the guardians of knowledge as well as the protectors of their people. Many of the sanctuaries were violated in times of war, when various provinces were invaded and occupied. Under such conditions, survival was accomplished only by certain compromises, but these were of the appearances rather than of the fact. The same arts and sciences were disseminated even though new theological forms were required by the conquerors. It is not without reason that all ancient nations regarded Egypt with a peculiar veneration, and held its scientific institutions to be the highest in the Mediterranean area.

Most of the cultural systems of the classical world were influenced by the learning of Egypt. Lawmakers, scientists, philosophers, poets, artisans, and geographers visited the Delta of the Nile, studied in the great libraries, observed the policies regulating the State, examined the legal codes, and were taught by the Egyptian artisans. These travelers returning to their own lands became distinguished leaders of necessary reforms, and none, so far as we know, objected to the treatment he had received or found the Egyptians deficient in the generosity of their assistance. If anything, the Egyptians became overproud of their contributions to other nations, and took a patronizing attitude toward the cultural institutions of their neighbors.

The Egyptian was a trader. He sold, bartered, and exchanged. He created monopolies, and took a generous profit for himself. In order, however, to do business with outsiders, it was important that he maintain a friendly intercourse with his real or potential customers. He may have been a little Chinese in his exclusiveness and slightly Brahmanic in his self-estimation, but he found it good business to put on a fair appearance of the democratic manner.

From these considerations it is quite possible that the Egyptians were involved more symbolically than literally in the trials and tribulations of the Israelites. To these shepherds, the land of Khem was a symbol of materialism, pride, and luxury. The same general method of interpretation was later applied in the relationship between the Jews and the Roman Empire. In the New Testament, the historical Rome becomes the embodiment of a concept of corrupt policy. The Empire of Rome is made to stand in opposition to Christ. Early Biblical scholars sought out every corruption of the Roman State to fortify this symbolism, and, for the most part, overlooked or rejected all the virtues of the Roman system. We will never understand the truth until we realize that sacred books are not the faithful reports

of actual histories, but are allegorical representations of spiritual, moral, and ethical conflicts.

Thus, the Egypt of the Exodus was not a country, but a condition of consciousness; not a place, but a way of life. This in itself helps us to understand why there is so much historical uncertainty over Scriptural events. The scared narratives are loosely associated with certain eras and occurrences as a means of veiling the esoteric import. "We must bear in mind," writes H. P. Blavatsky, in *Isis Unveiled*, "that Pharaoh's daughter, who saved Moses and adopted him, is called by Josephus *Thermuthis*; and the latter, according to Wilkinson, is the name of the *asp* sacred to Isis..." Throughout the world the serpent was a symbol of the esoteric tradition and its initiates. Those overlooking the importance of proper names have missed one of the most valuable keys to the esoteric writings. The *asp* was especially important in the symbolism of the Egyptians, and as it was associated with the cult of Isis we may be sure that it is a veiled allusion to the Great Foster Mother, the sanctuary of the Mysteries.

When Pharaoh, through the visions of his priests, learned that a great leader was to rise among the Israelites, and is said to have commanded that the male infants of these strangers be drowned in the Nile, the account must be accepted as allegorical. It is too much of a coincidence to assume that this particular action should be literally and historically repeated a dozen or more times in the stories of sanctified persons. Sir James Frazer, in *Folk-Lore in the Old Testament*, analyzing the circumstances surrounding the birth of Moses, says that the story "presents features which may reasonably be suspected of belonging in the realm of folk-lore rather than of history." He then devotes considerable space to stories of extraordinary persons who at birth were left in some remote place or exposed to providential preservation. Frazer includes in his list Semiramis, Queen of Assyria; Gildan-

esh, King of Babylon; Cyrus, King of Persia; Perseus, King of Argos; Telephus, King of Mysia; Oedipus, King of Thebes; Romulus, King of Rome; Sargon, King of Babylon; and many others. The slaughter of the infants recurs in the New Testament and is found in India in the birth legends of Krishna.

So-called folklore is a broad term which is often applied to the allegories of the esoteric tradition. Clemens Alexandrinus wrote that the parents of Moses called him Joachim, which is said to mean "the eternal has helped him and caused him to exist." His name in the Mysteries meant "the one who had been sent by Him." Such names are usual in cases of persons predestined or foreordained. There is also a report that Pharaoh's wife was a woman of extraordinary attainment, one great of vision, and that she was the first to instruct the infant. This would be consistent with the matriarchal system of the Egyptians. Even this account, however, may have a double meaning, for the mother of the *asp* could be Isis herself.

We now have the proper setting for a discussion of an esoteric ritual. The real mother of Moses makes an ark or boat of bulrushes and pitch, places in it her babe, then three months old, and entrusts it to the water of the sacred river. This is the same stream down which floated the jewel-encrusted ark which contained the body of Osiris. The Nile of Egypt has the same meaning as the Ganges of India, the Rhine of *Das Rhinegold*, and the Jordan of Christendom. It is the River of Life, the stream of the ageless wisdom that flows from the high places of the Eternal. It divides: one part watering the terrestrial land, and the other part becoming a subterranean stream flowing through the grottoes of initiation beneath the earth. This is the River Styx, across which the aged Charon rows the souls of the dead. The twofold river is the proper symbol of truth itself in its revealed and concealed aspects, which flows on until it mingles its waters with the Sea of Everlastingness. The story



THERMUTHIS, THE DAUGHTER OF PHARAOH, DISCOVERS
THE INFANT MOSES

of Siegfried is the story of a river, which carries the hero in a little boat down its placid surface to his final adventure in the house of the Gibichungs.

The act of the mother entrusting her child to the waters so that he might escape the edict of Pharaoh signifies the consecration of the babe to the stream of the Mysteries. Nor does it necessarily mean that he was a physical infant; rather that he was one newborn in the Mysteries of the Great Goddess. Does it not seem strange that Moses should be accepted into the household of the very king who had decreed the drowning of the male children of the Israelites? Was Pharaoh unaware of the order which he had himself given, and would he be foolish enough to ignore the miraculous occurrence which might so easily bring about the fulfillment of the thing he most feared? Yet Pharaoh did not order the baby to be killed, but accepted it into his own household in spite of

the omens.

Later, according to one legend, when Moses was three years old, he approached Pharaoh and struck the crown from his head. The king, trying to find out whether the incident was accidental, caused jewels and a brazier of coals to be placed before the child to see if he had judgment and an understanding of his own action. Moses instinctively reached toward the gems, which, had he touched them, would have resulted in his execution. In that instant, however, the hand of God deflected his arm, and Moses picked up a live coal and placed it in his mouth, thus burning himself so seriously that thereafter he had a deflection of speech. Pharaoh was satisfied that the incident of the crown was without import and continued to favor the boy.

Here, again, the ideologies conflict. If the child was Jewish, Pharaoh must have realized this because of the differ-

ence in the appearance and color of the races. Yet, if we are to believe the Scriptures, the king not only protected Moses but also advanced him in the State religion. Clemens Alexandrinus affirmed that the secret learning of the Egyptians was taught only to such persons as had been circumcised. For this reason Pythagoras underwent the rite, even after having attained manhood. It is said that Moses was born circumcised, and this was regarded as one of the signs of his ministry. Philo Judaeus said that Moses was a prophet and theologian and an interpreter of the sacred law. Several of the early Fathers have pointed out that the Israelites were without any formal religion in Egypt and at that time had no written law. Ancient authors have always assumed that he was a sacred scribe and an interpreter of the secret doctrine taught in the temples of Egypt. He has been identified with Hermes and regarded as the founder of one of the towns called Hermopolis.

All this is very strange, and if we wish to follow along the direction of the Scriptures we must assume that the elevation and spiritual authority of Moses were the result of the influence of Pharaoh. Perhaps the honors bestowed upon Joseph established a precedent for the honoring of Israelites possessing special talents or abilities. We might even hazard the speculation that certain of the more liberal and informed priesthoods discerned the ministry for which the young Israelite was destined and purposely aided and advanced him. The comparative independence of the different temples conceivably could have made this possible, even if the priests of another district had opposed the action.

That Moses learned rapidly and remembered well that which he had learned is evident from subsequent events. In the formation of a faith for his own people, the lawmaker borrowed so generously from the rites and rituals of the temples that, like Buddha, he emerged as a reformer, a cleanser, and a purifier of older doctrines. Like Mohammed, he devised the program suit-

able to the requirements of his own nation, supplying the Israelites not only with a spiritual tradition, but also with codes of civil law and a vital national, historical tradition. As a leader and legislator, he advanced the temporal state of his people and gave them both a racial and a national consciousness.

The mummy of the Pharaoh who was supposed to have perished in the Red Sea has been found, and, according to scientific authority, this mighty prince actually died of smallpox. There is very little probability that the Exodus was vigorously opposed by the Egyptians or that any serious effort was made to hold the Israelites to their various tasks. They were a nomadic people, and the land to which they journeyed held little promise of producing abundance. We must therefore seek elsewhere than in history for the meaning and circumstances of this migration. It is doubtful if the historical aspect of the matter is of any special value, and efforts to prove that the Red Sea actually divided are love's labor lost. It is far more likely that we are again in the presence of that blessed folklore which is overtreasured by some and discarded without thoughtfulness by others.

A wealth of legendry and lore about the early life of Moses is to be found in the Rabbinical traditions. It is reported that he was a seven-months baby and that his birth was accompanied by signs and wonders. In the Jewish account, the Father of Moses was Amram of the tribe of Levi. This Amram was one of the four who were called immaculate and over whom death had no power. On somewhat more slender evidence, it is also told that, at great cost, learned teachers, sages, and scholars were invited to come to Egypt from neighboring countries to assist in the education of the remarkable child. Some of these wise men journeyed from far places, inspired by God to seek the boy who was to become the redeemer of his people.

Philo Judaeus, in his *Vita Mosis*, wrote that Moses received instruction not only

in Egypt, but also among the Greeks and other ancient nations. This presents difficulties, for the reason that the spiritual and philosophical attainments of the Grecians of that time are matters of considerable negative speculation. Little has survived to indicate an advanced intellectual culture in the Greek States six hundred years before Homer. It seems probable that Philo was reporting only current tradition. Early writers refer to Moses as the first sage, and he is credited with having taught the Hebrews the art of writing. Some more enthusiastic authorities include among the works of Moses the refinement of philosophy and medicine, the invention of numerous instruments, utensils, and weapons, the design of certain hieroglyphic characters, the administrative division of Egypt into thirty-six districts, and the allotment of one district to the priesthood. On the syncretistic legends, Freudenthal has written learnedly in his *Hellenistische Studien*.

There is no doubt that Moses, like all other religious leaders who flourished in a remote time, has been invested with the attributes of several culture heroes. Usually, the resulting conflicts are reconciled syncretically. In other words, confusion is resolved by a process of clarification. By recognizing the accretions and tracing doctrines and tenets to their proper sources, a larger reference frame is created suitable to enclose the difficulties without ignoring or denying them.

According to Josephus, the Egyptians, sorely oppressed by the Ethiopians, were told to appoint Moses general over the armies of Egypt. He undertook the campaign after being persuaded by Pharaoh himself and Thermuthis. Moses showed his skill as a military strategist by devising a means of protecting his army against venomous snakes and flying serpents that infested the territory. As one of the results of his brilliant victory, Moses married Tharbis, the daughter of the king of the Ethiopians. This account Josephus probably derived from Alexander Polyhistor, as it does not

appear in the Rabbinic sources.

There is a tradition that immediately preceding the Exodus Moses searched for three days and nights for the coffin of Joseph, whom Pharaoh had made ruler in the land of Egypt, because without this the Israelites would not leave Egypt. He finally learned from Serah, the daughter of Asher, that the body of Josephus had been placed in a leaden coffin and sunk in the River Nile. The magicians had done this to bind the Israelites to Egypt. Moses took Joseph's cup, and cutting from it four pieces of metal, he engraved upon the first a lion, upon the second an eagle, upon the third a bull, and upon the fourth a human figure. These he cast into the water, and when the fourth talisman sank into the river, the coffin of Joseph came to the surface and was carried in the midst of the tribes of Israel during the forty years of wandering in the desert.

Gerald Massey was convinced that the key to the journey of the Israelites through the wilderness under Moses is to be found in the Egyptian account of the travel of souls through Amenti. This may be considered, in turn, as figuring or symbolizing initiation into the Mysteries. Amenti was a subterranean country, the abode of the nocturnal sun, and this strange land was excavated by Ptah and his seven creating spirits (Elohim). (See *The Natural Genesis and Ancient Egypt, the Light of the World*.)

The Exodus from Egypt, the wanderings of the children of Israel in the wilderness, and the numerous adventures which befell them and their leaders certainly include many references to what may be termed fragments of a Mystery ritual. In fact, the Pentateuch, as the cabalists have indicated, is a veiled account of an esoteric doctrine. The opening chapters of Genesis, for example, are more than reminiscent of the dramatic presentation associated with the Mysteries of the Chaldeans, Grecians, and Egyptians. If we admit that the religious institutions of the Jews were based upon, or at least were profoundly in-



SYMBOLICAL REPRESENTATION OF THE CHILDREN OF ISRAEL CARRYING
THE ARK OF THE COVENANT THROUGH THE WILDERNESS



THE HIGH PRIEST OF ISRAEL WEARING THE
VESTMENTS OF GLORY



THE HIGH PRIEST OF ISRAEL BEFORE THE ARK OF THE
COVENANT IN THE HOLY OF HOLIES



—From Merian's *ICONES BIBLICAE*

MOSES OVERLOOKING THE LAND OF CANAAN FROM MOUNT NEBO



MOSES BRINGING THE TABLES OF THE LAW TO THE
ELDERS OF ISRAEL

fluenced by, the Egyptian wisdom as revealed by Moses, it is only reasonable that one should turn to the priestly institutions of the Nile for the keys to the symbolism.

The Egyptian rituals included an elaborate pageantry of the creation of the universe, the formation of man, and the generations which descended and, by division, resulted in the races and nations of the earth. It would be well worth while to explore the possibility that Adam (ADM) should be considered as personifying a candidate passing through the rites of the sacerdotal colleges. This might appear at first to be unreasonable, but the more closely the opening chapters of Genesis are examined, the more rapidly evidence to support this hypothesis presents itself to the mind. Folklore abounds with instances in which paradisiacal gardens are used to symbolize places of initiation. The term "green

pastures" where sheep grazed meant the sacred college. This institution was also the sheepfold, and its priests were called shepherds. The sacred groves of the Druids were gardens of initiation, and the accounts of neophytes wandering in forests and in strange mountainous places referred to their "journey" through the degrees of the Mysteries. Even the more conservative legends of the Jewish mystics include an account of a college of angels that flourished in Paradise and which Adam attended before the Fall. Eden was the terrestrial paradise, a miniature or representation of the universal state of virtue and enlightenment. The house of initiation was also a miniature of the sidereal system, a heavenly place in the mundane sphere. *The Arabian Nights' Entertainments* includes many accounts of forests, glades, and enchanted gardens in its ritualistic symbolism. The Courts of

Love of the Troubadours were similar places, filled with glorious flowers, in the midst of which grew the Rose of Sharon. Klingsor's enchanted garden in *Parsifal* was certainly a place of initiation, for it was there that the neophyte experienced participation in the tragedy of man.

The Odinic Rites of Scandinavia included a ritual involving a golden tree, and in Egypt two columns, one representing life, and the other, knowledge, were involved in the ritualism. The Tree of Knowledge was inscribed with the secret formulas of human regeneration. The two symbolic pillars of the temple, which stood on the porch of Solomon's House, suggest the older ritualistic forms. The door of the temple was adorned with the likeness of a cherubim bearing a flaming sword. Thus, the cherubim stood between the pillars guarding the gates of the sanctuary in the same way that the angel of the Lord prevented Adam and Eve from returning to Eden. After all, even the temple itself was a representation of a state of consciousness, and so was the terrestrial paradise.

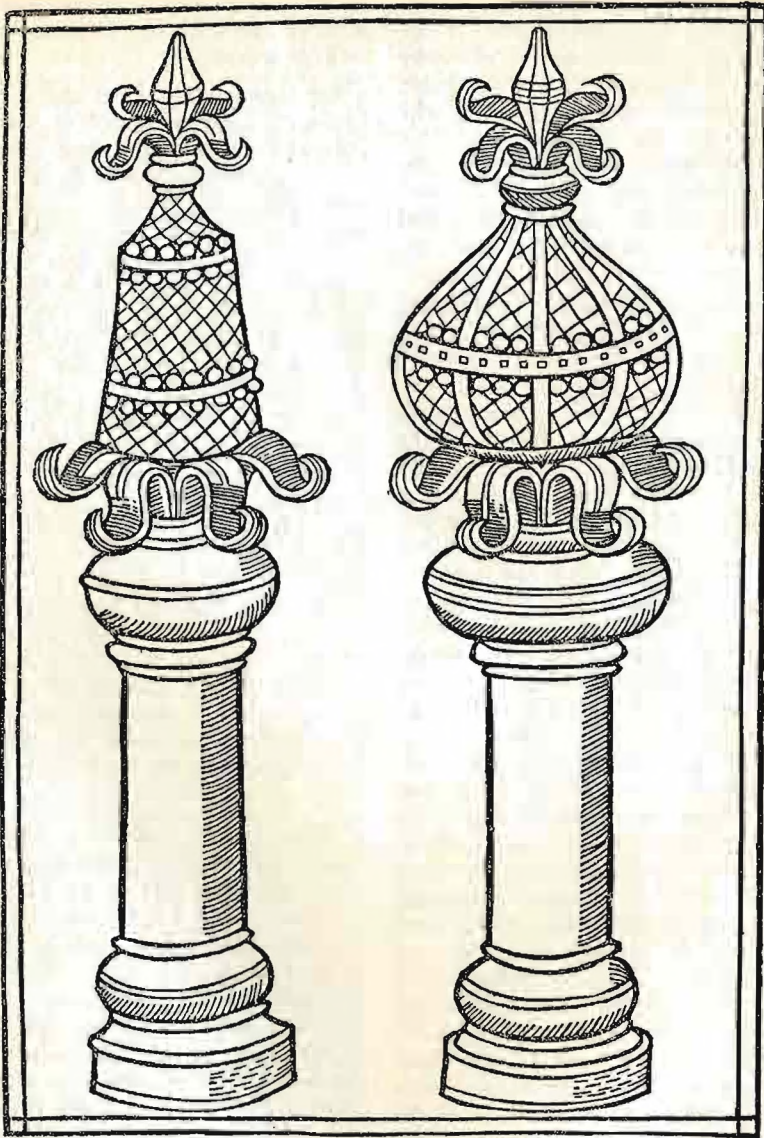
Although the Egyptian initiates, like those of other nations, were sworn to secrecy and were obligated to abide by the rules of the temple in all matters relating to the dissemination of knowledge, it is completely erroneous to assume that the *Sodales*, or priest colleges, wished to keep the uninitiated in a state of ignorance. The popular belief that initiates desired knowledge in order that they might control the ignorant is without any foundation in fact. The initiates were raised and instructed in order that they might become teachers of their peoples. It was the method of disseminating knowledge that was controlled by the sacred councils. At the time of Moses, the genuine schools of initiation had resolved upon a heroic experiment. The consequences of their resolution changed the entire course of religious descent.

The rising power of the temporal priesthood had brought about a dividing

of the ways or paths of education. One group heavily indoctrinated by nationalism and the class system wished to continue to initiate only specially selected persons, thus maintaining the sanctuary as a superior or higher college capable of dominating the policies of the State. The other contingency, convinced that the policy of exclusiveness had outlived its usefulness, felt that the time had come to enlighten the sheep rather than to bestow upon them only an enlightened shepherd. This is why the white-walled sanctuary at Memphis, known in metaphysical literature as the Great White Lodge, has long been honored, by those who know, as the birthplace of the concepts of universal education and world democracy.

The decision of the *Sodales* of Memphis is revealed through the immediate enlargement and intensification of the program for world enlightenment. The initiates were instructed to bestow upon the uninitiated the keys of the Lesser Mysteries as rapidly as possible. The immediate result was the instructing of nonpriests and the emergence of schools of philosophy under the broad supervision of initiates or their disciples. Secrets never before revealed were entrusted to the ingenuity of poets and other literati, resulting in the appearance of a broad literature presenting the secret doctrine thinly veiled under fable and allegory. The temples had already instructed mankind in the arts and sciences, but the emphasis had been upon morality and utility. The *Sodales* decided to expose the long-concealed fact that profane knowledge was merely the outer form of the Mystery sciences. Thus, the ensouling of learning came when the colleges of adepts breathed the breath of life into the body of learning so that it became a living thing.

The decision to prepare the uninitiated to become full participants in the esoteric tradition seems to have been made by the Egyptian colleges about sixteen hundred years before the beginning of the Christian Era. From that time on there was a rapid increase



THE PILLARS OF SOLOMON'S TEMPLE, FROM AN EARLY WOODCUT

in the advancement of the human estate. The dangers which the more conservative priests had feared were also emphasized, however, and the esoteric wisdom became a two-edged sword. Increase of knowledge among the so-called profane brought with it increasing personal responsibility and a larger di-

rect participation in both spiritual and temporal government. The revelation set in motion the machinery of democracy, but released also the evils natural to liberty. Once the secrets had been given, the use made of increasing knowledge depended upon the integrity of the masses. Divine right gave place to hu-

man right. It was a magnificent challenge, but for a time the future of the world hung in the balance. Philosophy produced sophistry as its inevitable shadow; and the stronger the light, the deeper the shadows. Aristotle raised his voice against these prostitutions of truth, but long before his time the decision had been made, and once the door had been opened it could never again be closed.

An account has been presented as stimulating to thoughtfulness that Moses was entrusted by the priests with the task of introducing the great experiment. The purpose was to release the esoteric doctrine from the strict pattern of the initiate system and permit it to emerge as a religion. The Mystery system was not actually a religion; it was more correctly a confederation of schools of divine science. Men did not come to worship, nor did they follow theological forms. Religious services such as we know did not exist; and faith, as the acceptance of the divine purpose by the devout, was unrecognized as a formal concept.

Racial and national religions, administered by a laity consecrated and confirmed but not initiated, was the first step toward the establishment of spiritual democracy. Originally, however, the religious systems remained under the broad protection of the Mysteries, and the spiritual doctrine was communicated to the consecrated priesthoods of the various sects by a means which has been rather indefinitely described as revelation. Thus, the theological systems were continuously nourished from the essential storehouse of the divine sciences by contacts between the priests and the adepts. These contacts were not always supernatural or superphysical, but were usually so described. When a certain deity revealed himself to the priests and expounded the law, much can be learned by analyzing the name or titles of that deity. By this means one discovers that the god in question, like the mysterious figure that walked among the candlesticks in the

Apocalyptic vision, was really one of the initiates of the Mystery system and not actually a god.

For nearly two thousand years the Mystery system continued to function in the same communities and among the same peoples who were developing their State religions, their community cults, and their schools of philosophy and science. Most of the early philosophers, mystics, and sages were initiates themselves, and the records of their journeys to confer with other initiate-teachers have been preserved. Like Pythagoras, these philosophers were agents of the Mysteries and conformed with the judgment of the secret council. In each case, however, they brought back to their uninitiated followers clearer accounts of the basic strategy. While it is true that a man like Plato was bound not to *expose* the Mysteries, no one can study his works without realizing that he had been authorized to *reveal* certain parts of the esoteric tradition. Plato's government of the Philosophic Elect and his vision of the Universal Commonwealth were derived completely and solely from the trestle board of the college at Memphis.

When Solon resolved to reform the legal code of the Athenians, he journeyed first to Egypt to consult with the *Sodales*. After he returned, he set in motion the reforms which they had recommended. He freely acknowledged his indebtedness, but no one seems to have realized that he was an agent of a plan and not merely an independent idealist. It seems that the entire program was represented under the mysterious person of Hermes, and efforts have been made to indicate that Moses and Hermes were the same person. More correctly, Moses and Hermes were the same project, this being the revelation of the Great Plan.

Moses emerged not only as the agent of the secret god of Israel, but also as a practical leader and reformer of his people. The Twelve Tribes were to become a microcosm of the democratic

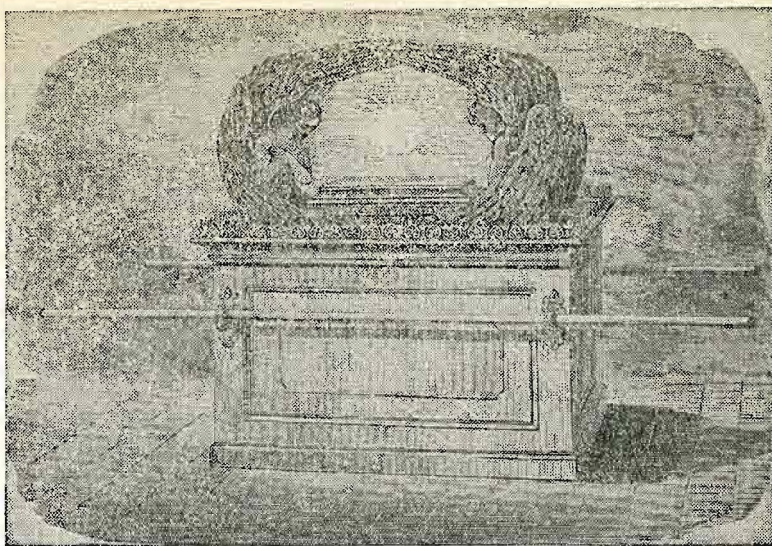
commonwealth of mankind, and Moses established a system which was a repetition or a recapitulation among his people of the form and structure of the Invisible Empire. Apparently, he was chosen to lead his people away from the institutions of the Egyptians to a distant place and there to build his nation, or, if we consider him an Egyptian, the people he had selected to serve, into one living temple. This was a step toward the ultimate purpose of the great experiment, which was to form all humanity into one sacred college. In this way Memphis of the white walls was the archetype of the New Jerusalem, the Universal City of God.

The house of Memphis was first rebuilt among the Jews as the Tabernacle in the wilderness. This was designed directly from the classical pattern of the Egyptian sanctuary. The tribes of Israel were distributed around this Tabernacle like the signs of the zodiac, and the Egyptian astronomical sciences were revealed as supplying the archetype for the ultimate form of the World Society. The Tabernacle was a portable temple divided into three parts, and its implements and symbols were foreshadowed in the carvings upon the walls of the temple of Philae. The building of the Tabernacle was therefore a simple revelation of the Mystery system operating on the level of uninitiated humanity. Later, the distinguishing attributes of the Tabernacle were incorporated into the permanent structure of Solomon's House. By this time, however, religious interpretation had almost completely obscured the original design. One should remember, however, that as long as the symbolism was preserved without corruption it revealed the truth to those who had the eyes to see. To the orthodox, the temple might be a place of worship, but to those aware of the true meaning, it revealed without exposing the dimensions of the vast scheme. This in substance is the present state of theology, which is the outer form of a mystery which the world as a whole has not yet the wisdom to comprehend.

Moses ascended the holy mountain and spent a week in rites of purification. After he had ascended Sinai, the day on which God revealed himself was twice the length of an ordinary day for the sun did not set. Then God called upon him to come, and a cloud was laid down before Moses. Suddenly the cloud opened like a mouth, and Moses walked on the firmament as though upon the earth. There followed a wonderful experience among the angels, and there were strange mysteries which belonged to the world of the spirit. Moses remained for forty days in heaven in order that he might learn the Torah, which was placed in his hands by the angel Yefefiyah, the Prince of the Law.

When Moses came to the presence of God, he found the Divine One ornamenting the letters of the Torah with little crownlike decorations. God said that in latter days there would be a man named Akiba (Rabbi Akiba, the cabalist), who would base an interpretation upon every dot of these letters, and this interpretation should be like a great mountain. God and Moses studied together for forty days and forty nights, and in the days they studied the written teachings, and in the nights, the oral teachings. While dwelling with God, Moses beheld the seven heavens and the four colors which were later to ornament the Tabernacle, and he saw also the Celestial Temple. When Moses departed out of the heavens, he carried the two tablets on which the Ten Commandments were engraved. They were created by God with his own hand in the dusk of the first Sabbath, and were made of a sapphirelike stone.

When Moses descended from the mountains and beheld the children of Israel worshiping the Golden Calf, he resolved not to deliver to them the Tables of the Law. So he turned back, but the seventy elders followed him and endeavored to take the Tablets from his hands by violence. *But it was not thus that he had received them*, and during the struggle for the Tablets, Moses saw



THE ARK OF THE COVENANT

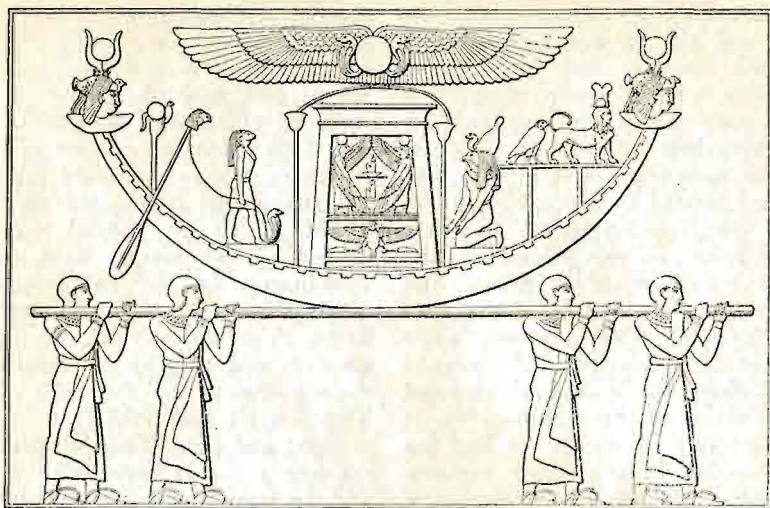
the writing slowly vanishing from them; and beholding this miracle, he cast the Tablets upon the ground and broke them.

In one of the lesser known commentaries, it is reported that God disapproved of Moses for the breaking of the Tables of the Law. God said: "If thou hadst made these Tables thyself, thou wouldst not have broken them; make thou another pair of Tables, that thou mayst appreciate their worth." Adonai then showed Moses a sapphire quarry beneath the Throne of Glory, and here Moses made exact replicas of the first Tables. In the later cabalistic teachings, Moses is caused to ascend Sinai three times, remaining forty days and forty nights each time. The first time he was given the Torah, which is the body of the law of Israel. The second time he was given the Mishnah, which is the soul of the law of Israel, and the third time he was given the cabala, which is the spirit of the law of Israel. The breaking of the original Tables and the fading of the writing upon them suggest a version of the "Lost Word" tradition.

The revelation of the law to Moses on Mt. Sinai, as reported in the Penta-

teuch, commented upon by the Rabbins, and interpreted mystically by the cabalists, is actually a veiled description of initiation. It is similar to the elaborate ritualism of *The Book of the Dead*, the account of Ishtar's descent through the seven gates, the vision of Hermes, and Mohammed's celebrated Night Journey to Heaven. The first prophets were in communication with the Great School, which accounts for the peculiar integrity of the revelations and the tremendous authority with which they were given.

With the passing of time, however, the Mysteries withdrew their direct contact, leaving the work of administration to Orders of consecrated persons established for the purpose. It was the duty of these independent priestly groups to preserve the original instruction of their leaders. No word, rite, or ceremony could be changed without mutilating the symbolism. This symbolism itself was a kind of ladder up which men could climb. As long as the tradition was preserved without corruption, it was the key to that which lay beyond it. The moment, however, it was changed or corrupted, the key was lost, and theology became a blind alley. This is probably



THE EGYPTIAN ARK, FROM CARVINGS
AT PHILAE

the reason for the admonitions and warnings given which invariably accompany Scriptural writings. Growth, to be real and significant, must be the expansion or extension of the pattern, never the breaking or distorting of the design. The virtue was not in keeping the jots and tittles of the faith, but in being true to the mathematical and geometrical laws, by means of which legitimate growth was guided and protected. Thus orthodoxy was not merely an unwillingness to increase knowledge and understanding, even though it has been so interpreted.

We have said that only the Lesser Mysteries were entrusted to the so-called profane. This is because the initiate himself was not immediately admitted into the sacred arcana, but had to approach the adytum or Holy of Holies through rites of purification and realization. It was now the whole world that must come to the sanctuary; therefore, it must collectively walk the same path as the individual candidate. The secrets of religion were therefore divided into three parts. In the Jewish tradition, as it was perfected in Spain, these parts were represented by the Torah, the

Mishnah, and the cabala. These corresponded to the Court of the Tabernacle, the Holy Place, and the Holy of Holies. Exoteric religions belong to Orders of the Outer Court, for it was there that the children of Israel brought their offering. The Inner Court, or the Holy Place, was reserved for those who had been consecrated; that is, who had dedicated themselves to the search for truth. The Holy of Holies was for the high priest, for within it was the Ark of the Covenant. This Covenant was the bond between the religion and the World Mystery cult. It was the true bridge across which the consecrated must pass to the place of initiation.

The personification of humanity as the candidate for the eternal rites produces what has been called the folk hero. This is the true explanation of such characters as Siegfried and Gesar Khan. The hero of the world is the human being, considered either individually or collectively. Israel is the microcosm of humanity, and the limitation of the concept to a chosen people must ultimately lead to the realization that all people are both chosen and elected.

The adventures of Moses in the wilderness and the various reverses with which the Israelites were afflicted are all traceable in the pageantry of the Mystery Schools. Therefore, one must assume that these experiences were intended to represent the trials and tests which led toward collective human initiation. The crossing of the Red Sea, the wandering in the wilderness, and the final arrival in the Promised Land represent the three degrees of the symbolical "journey" of the Israelites. While there may be some historical elements involved, these should not be confused with the intent of the account. Nor is it necessary to assume that the Red Sea episode requires some elaborate explanation. After all, Napoleon Bonaparte rode across the Red Sea on horseback during his campaign in Egypt.

It is natural to assume that the exotic religions of the world either destroyed the ancient initiation systems or else are the remnants of these systems modified by the passing of time. The latter theory is the most commonly accepted, and has been purposely circulated as a means of justifying a competitive policy between religious groups. Actually, the Mysteries never completely identified themselves with any religion. This would not have been possible, but, like the light of the sun which nourishes an infinite diversity of living organisms, the Mysteries sustained perishable human institutions. Thus, the Mother of Mysteries became the mother of faiths, and the religions so-founded were also personified through the initiate-teachers.

According to the English philosopher, Herbert Spencer, the involuntary processes of Nature are from unity to diversity; that is, one life manifesting through an infinite order of manifestations. By this procedure the oneness of the First Cause is obscured. Evolution is the reversal of this process, and by means of it diversity is gradually brought back to the condition of unity. Religiously speaking, one may say that the eternal doctrine released itself

through a diversity of faiths, and these, in turn, through the gradual unfoldment of their essential principles will be reunited and restored as the parts and members of one vast spiritual organism. The final union is the restoration of the Mysteries, not as privileged institutions, but as the great commonwealth of truth.

The sun is the natural and proper symbol of the eternal light, and the light-bearers or the light-bringers are nearly always endowed with solar attributes. The savior-deities, or the great prophets and religious founders, assume the dimensions of the solar mystery. They are all sun gods; that is, sources of light and life. Their earthly careers are nearly always historically uncertain, and the legends and accounts concerning these heroes take on the allegories relating to the annular motion of the sun and related astronomical phenomena. Moses the initiate is so represented, which accounts for the parallels between his career and those reported of other great religious leaders. The cabalists have recognized this and have referred to these parallels in their commentaries and interpretations.

The cabala, as the secret doctrine in Israel, is also said to have been first revealed by Moses after his third ascent of Mt. Sinai. The cabala, or oral tradition, was not originally entrusted to writing, but passed from lip to ear and in this way was communicated to King Solomon so that he became the wisest of all mortals. It was not until the time of Rabbi Akiba and the venerated Simeon Ben Jochai (Yohai) that parts of the doctrine were committed to writing, and even then it was reserved for those who "feared" the Lord. The word that has been translated *feared* in the English version really means the *Chasidim*, or the consecrated inner group. The so-called *Sixth and Seventh Books of Moses* are forgeries.

The Promised Land, which Moses was permitted to behold but not to enter, signifies the complete experience of truth. In the Gnostic *Hymn of the Robe of Glory*, this is the homeland to

which the wanderer returns after his long exile in the darkness of materiality. Thus, Canaan is the symbol of fulfillment, the reward, the ultimate goal—the end which justifies the long and difficult disciplines of self-unfoldment. There is an Oriental subtlety in the allegory that Moses could not enter Canaan. The Lord of all things, when he fashioned the world, created fifty gates of wisdom. Moses, the servant of the Lord, passed through forty-nine of these gates, but through the fiftieth gate he could not pass.

The aged lawgiver is in this way revealed as a personification of the human mind. Growing wise in wisdom, the mind may approach the mystery of "I AM THAT I AM" but it is not given to the reason or to the intellect that it may possess truth. Greatness of learning makes it possible for man to stand upon a mountain and look across toward the substance of eternity, but final union with the Supreme Mystery is beyond even wisdom. As Plotinus explained to his disciples, man ascends from opinion to knowledge, from knowledge to wisdom, from wisdom to understanding, and then, by a dynamic experience beyond understanding, he attains that illumination which is union with the blessed God. Moses ascended the mountain Nebo, which was in the land of Moab. Then the Lord spake unto Moses: "And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people..." Deut. xxxii:50.

Mt. Nebo is now identified with the mountain El Neba, in Trans-Jordan. The association of the word *nebo* with the idea of wisdom and learning can be traced to the Babylonian religion. Nebo was the god of wisdom, the patron of scribes, and the protector of the Mystery Schools. He was called the Lord of the Writing Table, and had many of the attributes of the Egyptian Thoth and the Greco-Egyptian Hermes. Mt. Nebo is, therefore, identical in meaning with Lord Bacon's Pyramid of Pan, the lad-

der of learning, the upper end of which—that is, the summit or crest—approaches, but does not reach, the mystery of truth.

According to the Biblical account, Moses was not permitted to enter the Promised Land because he had become angry and smote the rock, as described in Numbers xx:10-12. At that time the Lord rebuked Moses, and decreed that he should not bring the congregation of Israel into the Promised Land. Thus it came to pass that the Angel of Death came to Moses in the lonely vale of Moab, and the Great Lawgiver sought to drive away the Angel of Death with the staff upon which was written the name of the Most High. The Lord came unto Moses and promised his servant that he should not be delivered unto the Angel of Death. Then the Lord kissed the soul of Moses, and the liberator of Israel went to sleep in God in the valley of Moab. And Moses was taken unto the Lord on the Sabbath, the seventh day of Adar, and the call of the angels could be heard for twelve miles about the place.

The Bible says that the place where the physical remains of Moses were buried was unknown even in ancient times. Popular tradition associates the site with a building that still stands and is shown to tourists. It is believed that the tomb is connected by subterranean tunnels with the cave of Machpelah, which had been set aside by Abraham as a burial place. Here, incidentally, legend reports that the bodies of Adam and Eve were placed. The site was long sacred to the followers of Islam, who greatly enriched both the buildings and the legends.

No consideration of the life and works of the Lawgiver of Israel would be complete without a survey of the consequences of his mission. The incorporation of the Old Testament into the compound of the Christian Scriptures vastly enlarged the influence of Judaism among non-Jewish peoples. The Mosaic Law as summarized by the Ten Commandments is probably the most widely

disseminated ethical-moral code in the world today. Moses is no longer regarded by Christians as a Jewish legislator, but as the greatest spiritual teacher prior to the advent of Christ. Among those less theologically-minded, Christianity is sometimes referred to as reformed Judaism. Naturally, the two faiths are in some variance on this delicate question, but Jesus himself declared that he had come to fulfill the law and the prophets, and not to overthrow or destroy them.

Speaking generally, the Ten Commandments have refined and ennobled all peoples who have accepted them as a rule for living. While it would be unfair to say that Moses actually invented the code associated with his name, he was certainly responsible for much of the modern regard in which these Commandments are held. Through him the Jewish people have exercised a sphere of moral influence far greater than the numerical or political strength of the congregation would otherwise have justified. Strengthened and united under the Mosaic Dispensation, the Jews were also largely responsible for the preservation of essential learning through the long and dark centuries of the medieval world. Refusing to be incorporated into the prevailing Christian society, they perpetuated arts and sciences, philosophies and ethical concepts, and priceless heritages of tradition until the Renaissance and the Reformation made possible the restoration of learning.

In Arabia, North Africa, and later in Spain, Jewish scholarship flourished and flowered, achieving unusual distinction in medicine and literature. With the rise of cabalism, Christian thinkers began to explore the mysteries of the Scriptures, and this alone was sufficient to prevent the complete dominance of Christian orthodoxy. The antagonism of the early Church may have been partly inspired by its inability to con-

trol the Jewish intellectuals. It should be remembered that the Moorish culture of Spain, to which Europe owed so much, was heavily impregnated with Jewish mysticism. Through cabalism, the place of Christianity in the unfoldment of the mystical tradition was revealed and philosophically substantiated.

Moses the Egyptian initiate must be better understood before Moses the Lawgiver of Israel can be wholly appreciated. He becomes by this estimation a focal point between the religious mysteries of antiquity and the spiritual concepts of the modern world. Through him, three great esoteric motions were brought together and their interdependence revealed. Even the most sincere and orthodox Christian needs the perspective of this pattern to understand his own faith. The secret sciences of human regeneration were revealed through the allegories and rituals of the sacred colleges of Egypt. Here, in subterranean chambers, that magnificent dramatic spectacle which has been called "the Passion Play of Osiris" was first performed. Thousands of years later, there was that other Passion Play consummated in the Divine Tragedy on Golgotha. The Egyptian gospel of Osiris and the Christian gospel of Christ are two versions of one sacred account. Between these two, apparently so greatly divided, stands Moses, who was a shepherd in the land of Egypt. He had received from the *Sodales* of Memphis the crosier of Osiris, thus becoming, in his turn, the Good Shepherd. Sixteen centuries later this sacred insignia passed to the Shepherd of Men, and, through the Man of Galilee, the crozier descended to the bishops of Christendom.

Those who carry the crosier today have forgotten that they are the priests of the Osirian Mysteries. But the day of remembrance must come, and humanity, still seeking the Promised Land, will eventually come to know the facts. Osiris, Moses, Jesus—this is an esoteric Trinity—one mystery in three persons.

A Memorable Discussion

(CONTINUATION)

A NOTE FROM THE TRANSLATOR

The following is a continuation of the translation from the Russian of "A Memorable Discussion," the fourth chapter of Radda-Bai's (H. P. Blavatsky) "Iz Pescher I Debrei Hindustana" — ("From the Caves and Jungles of Hindustan"). The first part of this translation appeared in Summer 1950 *Horizon*, to which the reader is referred to pick up the thread of the discussion on life after death, as presented by Radda-Bai to her contemporary Russians in the February 1886 issue of the Russian journal, *Russkii Vestnik*.

It is interesting to note that this Russian presentation of the subject by Radda-Bai was published in 1886, whereas the English version appeared three years later, in 1889, in *The Key to Theosophy*, pp. 155-167.

Mary G. Langford

A MEMORABLE DISCUSSION

BY

H. P. BLAVATSKY

"I am beginning to understand. * Materialists, not believing in anything that is not verifiable by their five senses and so-called *scientific* reason, and denying all spiritual manifestation, point to earthly life as the sole conscious existence; therefore, according to the belief, but in their case according to the *unbelief*, they shall be recompensed later. They will lose their personal 'I' and will fall into an unconscious sleep until the next awakening. Is that not so?"

"Almost so. You can add that the Vedantins, avowing two kinds of con-



scious existence, earthly and spiritual, refer only to the latter as the *irrefutable* reality; earthly life, as a result of its changeableness and transience, is only an illusion of the deceptive senses. Our life in the spiritual spheres must be acknowledged as the reality by the fact alone that our never-changing, infinite, and immortal 'I,' *sutratman*, dwells in these spheres; whereas with every new incarnation, it dons a personality completely distinct from the preceding one, and which is temporary, transitory, and in which everything except its spiritual prototype is doomed to trackless destruction."

"Excuse me, Thakur, but can the personality, my conscious earthly 'I,' really perish not only temporarily as in the case of the materialists, *but also without leaving any traces?*"

"According to our teaching, it *must* perish thus, and in its entirety, with the exception of that principle in it which, uniting with *Buddhi*, has become purely spiritual, forming henceforth and forever an indestructible whole with it. But in the case of a thorough materialist it may happen that, since absolutely nothing from his personal 'I' had been reflected in *Buddhi* either consciously or

* (See *The Key to Theosophy*, 1889, pp. 164-167.—Translator.)

unconsciously, the latter then would not have occasion to take away a single atom of this earthly personality into eternity. Your spiritual 'I' is immortal; but from your present personality it will carry away with it only *that which merits immortality*, that is, only the aroma of the flower mowed down by death."

"And the flower itself, or the earthly 'I'?"

"The flower itself, as also all past and future flowers that have bloomed and will bloom after it on the native branch *sutratman*, and which are children of the one root *buddhi*, will turn to dust. Your real *I* is not, as you must know, your *body* * which is sitting in front of me, nor your *manas-sutratman*, but *sutratman-buddhi*."

"But this does not explain to me why you term the life beyond the grave immortal, infinite, and real, and the earthly life a *phantom*. For according to your teaching, it appears that the life beyond the grave also has its boundaries, that it, too, though of longer duration than earthly life, must end just the same."

"Undoubtedly. The spiritual *Ego* of man moves like a pendulum in eternity between the hours of life and death. But if these hours, periods of life on earth and life beyond the grave, are limited in their duration, and if the very number of such halting-places in eternity between sleep and wakefulness, illusion and reality, has its own begin-

ning as well as its end — then the *spiritual* pilgrim himself is eternal. Therefore, the hours of his life beyond the grave, when he stands disembodied, face to face with truth and not with the mirages of his transitory earthly existences during the period of his wandering, which we call the 'cycle of births,' constitute, in our opinion, the *sole reality*. In spite of their finiteness, such intermissions do not hinder *sutratman*, which is constantly perfecting itself in following steadfastly all the time, though gradually and slowly, the path toward its last transformation when, having reached the goal, it becomes a 'divine' creature. They not only help toward the attainment of the goal, but without such finite intermissions, *sutratman-buddhi* would never attain the goal. *Sutratman* is the actor and its many re-incarnations of different character are the roles. I presume you would not call these roles, and less so their costumes, the individuality of the actor himself. Like the actor, the soul is obliged to play, during the cycle of births up to the time of reaching the very entrance of *paranirvana*, † many roles which are frequently unpleasant for it. As the bee gathers its honey from every flower, leaving the rest as food for earthly worms, so our spiritual individuality, *sutratman*, gathers only the nectar of the spiritual qualities and consciousness of each earthly personality into which *karma* compels it to incarnate, and fi-

* The Vedantins feel such complete scorn for the physical envelope that in speaking of purely mechanical acts of the body, they do not use the pronoun *I*, but say: "This body walked," "These hands made," etc. Only when the speech is of mental actions do they say, "I thought," "I wished," etc.

† There is a great difference between *nirvana* and *paranirvana*. *Nirvana* is that spiritual life which each *personal* soul of *sutratman* (except, as is apparent, the souls of the materialists) lives—that is, soul A or soul B—after every disembodiment, and which life is decreed by the law of compensation (*karma*) for its personal earthly suffering. *Paranirvana* is that blissful state which awaits *sutratman* in its complete structure, that is, together with all the personal souls strung on this thread. "Soul" is an incorrect expression, but I use it for lack of a more appropriate term in our language: it would have been better not to say "personal souls," but "only the aromas of the personal souls," according to Thakur's expression. For, upon "the destruction of the world" (*pralaya*), all these "aromas," having blended into one whole, form the one "divine man," who dwells in *Parabrahman* eternally; while each soul of a personality taken separately lives only in the ray of divinity, in *atman-buddhi*, temporarily. The difference between *nirvana* and *paranirvana* is analogous to that between the state of the soul *before* and *after* the Day of Final Judgment.

nally blends all these qualities into one, appearing then as a perfect being, as a *Dhyān-Chohan*.^{*} All the worse for the earthly personalities from which it could not gather something. Such personalities, of course, do not consciously survive their earthly existence.” †

“Accordingly, immortality for the earthly personality is a conditional matter nevertheless? And immortality itself is *not* unconditional?”

“Not in the least. It just does not extend to the *non-existent*. For everything that exists like *Sat* or that issues from *Sat*, immortality, as also eternity, is unconditional. *Mulaprakṛiti* is the reverse side of Parabrahman, but both are identical. The substance of this *all*, that is, spirit, force, matter, is without end as without beginning, but the form, the exterior, which is acquired by this threefold unity during incarnations is, of course, simply the illusion of the personal conceptions. Therefore, we term only the life beyond the grave as *reality*, and the earthly life, with the earthly personality included, we term *illusory*.”

“But why, then, in that case, call the reality sleep, and the phantom, wakefulness?”

“The comparison is made in order to make the presentation easier for us; from the point of view of earthly conceptions, it is quite correct.”

“Thereupon, if life beyond the grave is founded on justice, on the recompense deserved for all the earthly sorrow, and if *śūratman* makes use of the tiniest sparks of spiritual qualities in each of its incarnations, then how can it be permitted that the spiritual individuality in

our Babu—he has left and we can speak of him without restraint—the individuality in this so ideally honest, noble and infinitely good lad, in spite of all his unbelief, should not pass on into immortality but perish like the ‘excrement from a flower?’” I commented.

“Who, but himself, ever consigned him to such a fate? I have known Babu from childhood and am completely convinced that *śūratman* will reap from him a plentiful harvest. Although his unbelief and materialism are far from being assumed, nevertheless, to die forever and in the entirety of his personality *he cannot*.”

“But, Thakur, just now you confirmed the correctness of his views regarding his personal state beyond the grave.... And his views are that his *entire consciousness* will disappear after death...”

“I confirmed his views and confirm them anew. It is possible to sleep through several stations while travelling on the railroad and, nevertheless, without having the least awareness of *them*, awaken at the following station and reach the destination of the journey in a conscious state. Do you find fault with the comparison between sleep and death? Just recall that three kinds of sleep are known even to man: the deep sound sleep without dreams; the sleep with chaotic, indeterminate dreams; finally, the dreams that are so real and lucid that they become, for the time, complete reality for the sleeper. Why, then, in that case, can you not allow that the same takes place also with the soul which has been freed of the body? Upon separation from the body, there begins

* *Dhyān-Chohan, esprit planétaire*, “issuing from Parabrahman, and again retiring into Parabrahman” after the cycle of life.

† The philosophy of the *secret* Vedānta does not believe in hell and does not allow punishment in a spiritual world for earthly transgressions. Man, it says, is born helpless, a plaything of outer circumstances which are not dependent on him, although he is endowed with free will. He suffers innocently so much in this world that infinite mercy gives him complete rest in the world of shades; and only subsequently, in the following earthly life and in a new incarnation, he shall bear the due punishment for the transgressions in his previous *role*. The selection of every such subsequent life and the punishment are determined and brought to fulfillment by *karma*, “the law of retribution.” This is proved, it is said, by the fact that on our earth people apparently not guilty of anything suffer constantly.

for the soul, depending on its merits and, mainly, *its faith*, a life either completely conscious or semiconscious, or it falls into that deep sleep without dreams as without awareness, which is comparable to the state of *non-existence*. This is the enactment of the 'program' about which I spoke, created and prepared beforehand by the materialists for themselves. But materialists vary. An evil man, or even just a downright egotist who adds to his complete unbelief an indifference to the whole world, must certainly leave his personality forever at the entrance to death. It has nothing with which to fasten on to its *śūratman*, and with its last gasp every tie between them is broken. But such as Babu will sleep through only one 'station.' The time will come when he, too, will recognize himself again in eternity and repent that he lost even *one day** out of eternal life."

"But is it not more correct to say that death is birth for a new life or, still better, a return to eternity?"

"Actually, it is so, and I have no criticism of the paraphrase. But with our conditional concepts about material life, the words 'to live' and 'to exist' are not applicable to the purely subjective state of posthumous existence and, if they were used in our philosophy without a firm knowledge of all of its elucidations, then the Vedantins would very soon come to the strange ideas now prevalent among the American spiritualists who preach about 'spirits' that enter into marriage both among themselves and with mortals... Among Vedantins, as among true and not nominal Chris-

tians, the life beyond the grave is that realm where there are neither tears nor sighs, where no one encroaches nor marries... As a result of the fact that the life of the disembodied soul, while possessing all the vividness of reality as in some dreams, does not have a single one of the crude objective forms of earthly life, which are useful only for the corporeal senses, our philosophers, therefore, compare it with dreams during sleep. And now, it seems, I have explained everything..."

We separated, but this conversation fell deep down into my soul and I never forgot it. That day I almost got into a quarrel with Babu over his *Charvakian* pranks; in spite of all his good qualities, there was some chord lacking in this Bengali, and I decided to leave him to his own fate. However, after his early death, I frequently—how frequently!—regretted my indifference.

We had barely finished dinner in the summerhouse when it was announced to us that a certain young man in yogi attire, who had been sent by "Thakur sahib," asked permission to see us. At the mention of Thakur's name, the Colonel, who had already inquired about his *guru* (teacher) several times but had not received any satisfactory answer from Narayana, hastily jumped up from the table.

"Let him, let him come in!" said the Colonel rapturously and all astir. "I am sure that is his *chela*, whom he promised to send upon his arrival home, particularly for the purpose of my special instructions in pranayama..." †

* In answer to the remark frequently made to the Vedantins, that hundreds and thousands of such earthly lives spent by *Śūratman* or the *Ego* of man, nevertheless, level down to the complete disappearance of each personality instead of immortality, they usually answer: "For comparison with eternity, take the life of man on earth, a life made up of so many days, weeks, months, and years. If the personality has preserved a good memory in old age, then it can easily recall all the outstanding days and years in the life past. But, even having forgotten some of them, does it not really still remain the same personality? And so it is with the divine Ego at the end of the cycle of reincarnations. For it, each separate life will be the same as each separate day in the life of man."

† The primordial method of instruction of candidates in yoga. The process consists of gradually accustoming oneself to uttering certain mantrams without breathing.

"What! Do you plan on taking your first lesson immediately after dinner?" I inquired.

"Of course, if only the *chela* will be agreeable... Why lose precious time?"

"Well, what better than that you have a stroke on a full stomach... You are simply going out of your mind with your passion for *yogism*. Remember what I said to you... cautioning you at the station near Bhurtpore..."

"I remember, I remember," our President uttered, offended. "I well understand and have long recognized that you, for some reason, do not want me to study the mysteries of ancient India...."

"And what sort of mysteries are these? Simply juggler's tricks, and for you they are superfluous and even dangerous."

"I trust Thakur not to harbor any harmful designs against my life or even against my health," he replied sharply.

I waved my hand.

"Colonel," said Mulji to him quietly, "Ma'm sahib is right. *Pranayama* is studied from earliest youth and..."

But he did not have time to finish. The Colonel's scowling face lighted up with a smile of happiness: before us stood Thakur's messenger, who, bare-foot, had crept noiselessly in the dark across the bridge.

He raised up before us suddenly, as if he had grown up from under the marble floor of the kiosk. He stood at the entrance, immovable, with eyes lowered and arms crossed against his breast, wholly immersed in the flickering candlelight that swayed with the breeze. Long fantastic shadows slid over his face and white attire, giving his small, slender figure, which was almost transparent in its leanness, something strange and unearthly in its contour.

"*Sarva bhiksha mundaka!*" (May all your wishes be fulfilled) his soft, small voice, gentle as a maiden's, was heard to say in the Tamil vernacular.

Each of us answered his greeting, each according to his knowledge and ability. Mulji and Narayana muttered something in Sanskrit (very likely a formula), covering their ears with their palms and bowing low; Babu bared his teeth and placed his palms together; I muttered the customary English greeting through my teeth. The Colonel, on the other hand, distinguished himself, surprising those present in general and setting me in particular to laughing unutterably. He bent low and, having covered his ears according to the example of the two Hindus, suddenly flattened himself in front of the youth standing humbly before him, and almost thrust his nose into the lad's bare feet.

We all rushed to him, thinking that he slipped and fell while bowing so very low. But he jumped to his feet so nimbly and welcomed the envoy once again. Uttering the "salaam," and bringing his right hand up to his forehead, he invited him with his left hand to the bench at the table, with all possible signs of servile respect, just as if he were receiving a prince of the blood.

"What are you doing Colonel?" I asked him quietly in French. "He might think that you were laughing at him."

"For heaven's sake, not a word! I recognized him... although Thakur only hinted to me about him. He is not a simple *chela*, not a disciple, but an adept of the 'Brotherhood of the Grove.'* Did you hear him greet us in the Tamil vernacular?" whispered the Colonel in answer, also in French.

"Well, what does that prove? He..."

"Pardon me, *madame et monsieur*, for interrupting you. But I speak French. I am a native of Pondicherry," said the newcomer, suddenly disconcerting us with the same soft voice in the language of Victor Hugo and without the least note of mockery, which would have been so understandable in his case.

* *Brotherhood of the Grove*—a well-known, though secret, society of mystics in the Madras Presidency.

I could not contain myself any longer and burst into laughter that resounded through the whole garden; but the Colonel, for some reason, became angry, although he concealed his unpleasant discomfort rather skillfully.

"Ah... you are from Pondicherry? I am very, very glad, indeed! That means that it'll be easier for us to converse. And I had feared that we would not understand one another."

"I also speak English," answered that same voice.

"Excellent!" exclaimed the Colonel, and then, so unexpectedly and obviously, he began to lose somewhat of his veneration before such vast worldly education, detrimental, so he supposed, to the mystical sciences. "Wonderful! Sit down here, at the table and let's get acquainted. You came to us from Thakur-sahib?"

"Yes, it is he that sent me to you."

"Are you his *chela*? Oh, yes, forgive me, by the way, for taking you for one of the Brotherhood of the Grove. I supposed..." And without saying what he supposed, the Colonel burst into a gay, though a bit constrained, laughter.

"You do not have to apologize because you surmised correctly. I really do belong to that Brotherhood."

I became absolutely sorry for the Colonel, he had so completely lost himself under this new blow. With widely dilated pupils under his glasses and without taking his eyes off the face of the youth, the poor President gazed at him with such a perplexed look, as if he were seeing a spectre standing before him. I, too, gazed at him with the greatest curiosity, and behind me, both Hindus—Mulji and Babu—also. Narayana alone remained sitting, sadly hanging his head and gazing, it seemed, only *into himself* without noticing anything or anyone.

"You... you are one of those amazing adepts... You are a *sadhu*? I knew it... I had a presentiment!..."

"O my prophetic soul!" Babu quietly quoted Hamlet.

"I am only a candidate for that, a plain *sishya*,* Colonel-sahib, who is at your service and to whom Thakur-sahib entrusted your preliminary training, if you permit."

The stranger spoke quietly, seriously, and with great dignity. There was not the slightest smile on his youthful, almost childlike, face, which had not the least trace of beard but had a barely noticeable down on the upper lip. From appearances, he seemed no more than sixteen years old. Only by examining more attentively his remarkable face, which undoubtedly was of the Dravidian type, could one notice signs of manhood on it. He sat at the table with the bright light of the lamp falling upon him and making it possible for me to scrutinize his features more closely. He was even shorter and, in general, even slighter than our little Babu. His hands, which were as small as a ten-year-old maiden's, lay on the table, and their color and satiny skin put me in mind of the beautiful bronze hands on a paper-weight. He had an oval face, striking in its leanness and tenderness, with a small straight nose, a small mouth with thin lips, and unnaturally large eyes and heavy eyebrows, which were as black as if he had daubed them with tar. All this was shielded by a leonine mane of curly ringlets of hair that fell loosely over his ears, forehead, and shoulders. His costume, like our Babu's on a sultry day, consisted of several yards of the sheerest white muslin, under which were visible the angular contours of his emaciated frame. Two deep furrows between the brows, similar folds at the corners of the mouth and eyes, eloquently contradicted the first impression of youth. Later, we learned that he was far beyond thirty years of age.

After focusing his tranquil, unrevealing gaze upon the Colonel, he sat with-

* *Disciple* of the highest class, a student of "the secret sciences," who has passed all the trials except the last which makes of him a *sadhu*.

out moving, as if respectfully awaiting questions. Had it not been for the slight swaying of his necklace, made of *rudraksha** seeds, it would have been possible to take him for a statue of stone, so lifeless and immobile was his face.

A very awkward silence followed. The Colonel, who had been embarrassed three times in a row, kept on adjusting his glasses, taking them off, rubbing them, and again saddling his nose with them, without uttering a single word and forgetting not only to express gladness upon the receipt of this information, but also to thank the newcomer for the obligations which he took upon himself by the "preliminary training."

"Of what will this *training* consist," thought I. "He will only make all the people laugh!"

"I have a letter and a small gift for you from Thakur-*raja*," said the messenger, interrupting the silence. Shoving his hands under the muslin, he drew from out of its wide folds, first, a sealed envelope and, then, a small box, and placed both objects in front of the Colonel. At the sight of these, our President, finally, gave a start and immediately entered his own tracks again.

"Oh! I am very, very grateful to you... my *guru*!" answered the Colonel, smiling happily. "May I?" he asked, pointing to the letter.

The *guru* (teacher) made a slight bow and a gesture of approval that would have been a credit to any marquis of a Parisian drawing room, to such degree were both gestures marked with dignity and grace.

The Colonel opened the letter and at first read it silently to himself and then aloud to us. It was brief but it contained interesting information for all of us.

"I am sending you, my dear Colonel," wrote Thakur, "the instructor that I had promised you in the sciences which interest you. Subramanya-Murga-Ananda-Swami, call him Ananda-Swami for short, is young, but he has already attained the next to the last step leading to the inner temple of *Gupta Vidya*. He is a member of the Brotherhood of the Grove; consequently, he is completely familiar with all the ways of the various systems as they are practiced by one or the other sect. Not being a Hindu, you cannot, of course, follow any of the particular methods adopted by the sects, but you will be left a choice

* *Rudraksha*—the seed, or rather the pit, of the fruit of a tree that grows only in the Nilgiri Mountains and the Himalayas, for the most part in Nepal. A necklace or rosary made from these seeds is the most highly prized, as well as the most difficult to obtain, article in India. The natives look upon *rudraksha* as something sacred, and only *yogis* have the right to wear it around their necks, or even to touch this seed, because of the extraordinary magic properties attributed to it. *Rudraksha* is a double word and means: "the eye of Rudra" (*Rudra* is one of the names of Siva), and only the *three-eyed* adepts of the secret science, those who have developed for themselves by years of asceticism "the third eye" of Siva (in other words, clairvoyance and the gift of prophecy, for which *rudraksha* serves as the symbol), are familiar with all of these properties. Whole volumes in the Sanskrit and Tamil languages are devoted to descriptions of this talisman with instructions of how to detect the usable from the unusable seeds, etc. The magic properties of *rudraksha* depend on the age of the tree, on the soil, on the woods surrounding this tree, and even on the *personal qualities* of the one who gathers the fruit. "Rudraksha will not bring benefit, but harm to the depraved person," it is said. Very few trees of this species bear fruit, and 90 per cent of the fruit from those that do is not fit for the required use; either the fruit drops while it is green, or it overripens. The most suitable are those which, when rubbed on the touchstone, leave a golden dust on it. The princes and rajas of India pay fantastic prices, from 1,000 to 5,000 rupees for each seed; and those that are considered the best, with one *mukha* (notch) or *indentation* on the pit, cannot be bought for even 10,000 rupees. Such *rudrakshas* are found on only a few trees in Nepal and, at that, one or two on a tree in several years. The unripened seeds—red, brown, gray, and yellow—are worth nothing; only the *black* ones are invaluable. The Maharaja of Nepal paid 10 lakhs (one million rupees) for half a dozen of such *genuine* seeds. They are as big as a small nut and as rough as the pit of a peach.

from the teachings of the best schools and, in this way, you will be in a position to learn much... I sincerely regret that, even in the case of your complete victory over the *trials*, you cannot, nevertheless, belong to our *asrama**: you have been married, have been the father of a family and a worldly man—three insurmountable obstacles to *Raja-yoga*..."

The Colonel hesitated a bit over this phrase, and for a second his voice broke and trembled. Like an echo, in the far corner a barely audible sigh, full of sincere torment and more like a moan, was heard. Quickly, I glanced in that direction and saw a tall figure vanish into the darkness over the bridge...

"Poor Narayana," I sighed to myself and requested the Colonel to continue reading. No one had noticed this sound called forth by pain, no one except, as it seemed to me, the newcomer. He raised his heavy eyelids and from underneath the thick fringe of eyelashes, there flashed a glance in the direction of the little bridge. The enigmatic expression of those unfathomable eyes, dark as night, affected me so strongly that I, in deliberating upon its significance, did not hear the end of Thakur's letter and had to ask the Colonel to give it to me to read.

"...However," I read on, "in case you come out as the victor, that would not interfere with my considering you as my *chela* in certain respects. But do not hope ever to become a *raja-yogi*. That is absolutely impossible. At dawn tomorrow, all of you are to follow Ananda-Swami, who will conduct you to me along the shortest and least-known road. For certain reasons, you will go in the landau of the Maharaja only to the nearest village, from which the vehicle will be sent back. Do not be concerned about the luggage. It has already been forwarded from Bhurtpore to the desired destination. In the village another carriage shall await you and take you to

Sri-Matra, the birthplace of Krishna. After that, you will have to travel by boat, ride horseback, and even go afoot through the woods. A palanquin will be found for *upasika*, but even she, of course, will have to walk fifteen *kosas* † on foot. So that she will not despair beforehand, tell her that *our roads will seem less difficult for her* than the Anglo-Indian or European means of communication: *I shall see to that*. I advise all of you to keep secret your visit to our Rajput caves; it is no concern of *barasabas*."

A few more lines of instructions followed this, and mention was made of the forwarding of a *saligram* to the Colonel.

While our President and the Hindus, who rushed greedily forward to the box, reverently view the treasure, I shall write about this talisman and all that we found out that night about its properties from Ananda-Swami.

Saligram enjoys the same repute in India as does *rudraksha*. It is a round, sometimes an oval-shaped, stone, black as pitch and as shiny. In size, it ranges from that of a peach stone to the size of a goose egg and, in rare cases, attains the dimensions of a muskmelon, when it becomes *literally priceless*. However, its value depends more on its possession of various properties than on its size and shape. There are tiny *saligrams* that look like a peppercorn and cost a whole fortune. As is always the case, among them are found counterfeit stones, shameless imitations as in the case of the Egyptian *scarabs*; but no counterfeit of any kind ever fools an *initiated Brahmana*. Incidentally, this stone is really not a stone at all, but a petrified shell...

Genuine, and the most valuable, *saligrams* are found just in one place, in Nepal in the depths of the Gandak River, one of the main tributaries of the holy Ganges. The place is protected

* A secret temple which only the *initiated* enter. Formerly, they existed in all the pagodas, but there are not many of them now.

† *Kosa*—One and a quarter English miles.

from the searchers for saligrams by the soldiers of the king of Nepal, who live the year round in barracks on the shores of the river. Every saligram that is found is sent to the imperial depository. The saligrams cannot be bought from the Maharaja for any money whatsoever, but he presents them, infrequently, to those of the scholarly Brahmanas to whose hands the stone will cling like a leech after it has been extended to them at a distance of several yards. This type of test is very seldom successful; but the English resident Hudson was present at such an occasion and saw, according to the accounts, the phenomenon with his own eyes. Absolutely smooth saligrams are little valued if they do not have other recognized qualities. Some have been perforated by nature along the axis; others, as if they had been hollowed out by a chisel, have the impress of various figures on them, for example, such as *Sudarsana* or *Chakra*, the Wheel of Vishnu and his instruments. There are saligrams with holes and without them, and the kind that, when carefully filed in two, on the inside of their smooth walls reveal pictures of *Matsya* (fish) and *Kurma* (tortoise), or some other *avataaras* (incarnations) of the god Vishnu. Furthermore, if such a *saligram* is thrown into a vessel with milk and, instead of sinking to the bottom—a property of every true stone in nature—it begins to swim around in the vessel like a fish or turtle, then it is proclaimed undoubtedly as authentic; and it is rendered honors as if it were Vishnu himself.

There are *saligrams* on which the figures depict Krishna (*avataara* of Vishnu) under the guise of *Gopala* (shepherd) with his herd of cows. To this latter kind belongs the specimen given to our President by Thakur. On it, the freakishness of nature attained its ut-

most skill: the picture looks as if it had been hollowed out by the most delicate of artist's chisels, even though it did require some imagination to detect the cows.*

The formation of such stones is attributed by the naturalists to some kind of species of fish. The fish, it is said, selects a small stone, nestles up to it closely, and then begins to spin a nest or a shell for itself, the material for which it emits, like the spider, out of its own organism. Having been im-mured in the shell for some time and feeling the full tediousness of solitude, the fish breaks the shell and swims further on; the stone and shell turn into the *saligrams*. This I read, however, in the *native* natural history of the *Dravidians*. To what extent this explanation is compatible with the truth and western science, I shall not venture to say.

The Colonel was unspeakably happy with such a rare gift. He examined the *saligram* from all sides, admired it, and fussed over it. Having learned from Ananda-Swami that he should wear it on his body for greater efficacy of its occult qualities, the Colonel started pestering me to sew it up immediately in a small leather bag with ribbon, to be tied around his girth. He dragged in a needle, thread, and scissors. Only by cutting up a pair of new kid gloves did I succeed in buying peace for the remainder of the evening.

Far past midnight, on my way to rest for a couple of hours before departure, I saw two figures on the steps of the terrace. One of them was sitting with his head in his hands; the other was standing in front of him, with hands crossed against the chest. I recognized Narayana and Ananda-Swami...

RADDA-BAI

* We saw the *saligrams* of one Maharaja, on which we found pictures of several *avataaras*, as: *Ugraha-Karastinhi*, that is, Vishnu, who under the guise of the lion Hiranya Kasipu, was tearing the tyrant *Rakshasas*; Kalyana Narasimha—Vishnu, smiling to Prahlada, whom he had saved, etc. "This cannot be nature; it is the work of the devil," said one missionary.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Ill Omens of King George III

It is still widely believed that important events in the histories of nations are foreshadowed by omens and portents. Josephus described the great comet that hung over the city of Jerusalem before it was captured by the Romans. The death of Julius Caesar was accompanied by strange forms appearing in the sky. And shortly before the death of Queen Victoria a great stone fell in the old Druid ruins at Stonehenge. As Shakespeare's famous line reads: "The heavens themselves blaze forth the death of princes."

King George III of England is described as the English king who could not speak the English language and his reign was marked with numerous misfortunes, both internal and international. The outstanding disaster from an English point of view was the Revolutionary War, costing Great Britain the 13 American colonies which threw off the foreign yoke and formed the United States of America in the Western World. As early as 1765 there were indications that King George III suffered from spells of insanity, which greatly complicated the problems of his government.

In the last years of his life the king was both blind and insane.

There were several curious and fateful omens in connection with the coronation of King George. These were noted and interpreted at the time of their occurrence and in most instances the interpretations proved to be true.

For the crowning of a King of England a number of symbolical emblems of authority and power are brought to Westminster Abbey from the jewel room of the Tower of London. At the coronation of George III the great sword of Justice was brought as usual, but by some oversight the great sword of Mercy was forgotten. To have brought it would have delayed the coronation, so the sword of the Lord Mayor of London was borrowed and used in its stead. When this fact became known, there was a sad shaking of heads among the superstitious, for this was certainly an omen that the king would not temper justice with mercy.

During the coronation ceremonies the great scepter of State was placed in the king's hand. As this was done, the large diamond in the head of the scepter came loose from its setting and dropped

out. This was regarded as the most unhappy symbol of evils to come, and it was rumored that the king would lose his power before his death, which came to pass as the result of his insanity.

Everything went wrong in the solemn hour of crowning, for as the crown of the United Kingdom was being placed on the king's brow, a large emerald came loose from the heavy crown and fell to the floor. Once again the wise wagged their heads in disapproval, for there was an old legend that if a jewel fell from the crown it signified that the king would lose part of his domain. Sixteen years later he lost the American colonies, one of the richest jewels in the British crown.

The bad omens continued. In May 1778, while the Revolutionary War was at its height, George III reviewed his fleet from the deck of his royal yacht. It was a gala occasion. The day was calm and beautiful, and there were hundreds of small boats, decked with colored flags, about on the placid sea. Only a light breeze was stirring to fill the sails of the great ships of war. But suddenly in the midst of the pageantry the royal flag at the masthead of the king's yacht was rent from top to bottom, in the full sight of 20,000 people. There could be no accident in all these evil signs, and the English people settled themselves to wait patiently the evils which were certain to come.

Titus Oates, Maker of Plots

Titus Oates was born in 1620, the son of an English weaver. He was destined for the ministry, but ended up as one of the most accomplished liars in history. He specialized in plots, conspiracies, and perjury, and in all of these branches of endeavor he was an outstanding success.

His chief mania was to circulate plausible stories of hideous conspiracies against the government and the person of the king. These terrible plots never existed, but so carefully did Titus invent them and so beautifully did he embellish them with local color that the majority of the English people and a number of the nobility were completely deceived.

Through his lies he was the means of bringing a large number of innocent people to death, and on one occasion at least he had the whole kingdom in an uproar. This was when Titus reported that there was a gigantic plot at work to murder the King of England, Charles II, and to start a general massacre.

Parliament met to meet the challenge of this awful conspiracy, and the House of Commons passed foolish bills

in the panic of the moment. Titus Oates was rewarded for his valuable information by receiving a special pension. A noted thief and impostor by the name of Bedloe hearing about the pension decided that he too could use some extra money, so he came forward and confirmed all of Oates statements. Bedloe named several noblemen as being involved in a plan to take up arms against the king. There were a number of arrests, trials, and several executions which resulted from the combined testimonies of Oates and Bedloe. Viscount Stafford was impeached by the Commons, condemned by the Lords, and executed as an accomplice to the plot on the evidence of Oates and two of his associates.

King Charles II was not long deceived by the lies told by Oates regarding the plot to assassinate him. He had his own private agents, and these most certainly checked on the ingenious Titus and discovered the facts of the case. Oates then turned his attention from the king to the common people and the lesser nobility. These he kept in the condition of panic by various inventions

by which their own estates were threatened along with the life and property of the king. The whole nation was in an uproar.

When Charles died, James II came to the throne. Oates was immediately convicted of perjury and a strange sentence was passed upon him. For State reasons, it was considered best not to execute him, so it was decided to put him to death in another fashion. He was sentenced to pay a heavy fine, then to be clapped into the pillory to receive a whipping, after which he was to be imprisoned for life. In truth he was whipped on several occasions, and on at least one instance he received 1700 lashes and was so mangled that he had to be dragged back to prison on a

sledge. But Titus was tough and recovered in spite of his treatment; in fact, he seemed to thrive on discomfort.

Three years later when James II was deposed and William of Orange became king, one of his earliest acts was to pardon Oates and give him an ill-deserved pension of 1500 dollars a year for life.

After his pardon the old perjurer was less active, living in comfort and dignity on the ill-gained fruits of his imagination. He spent the next 17 years stirring up new plots now and then, but was not of a mind to risk his neck in any large conspiracy. Titus died full of years and at peace with the world, in 1705, at the ripe age of 86. He accomplished the unique record of having lied his way to fame and fortune.



EPITAPHY

"Here lies the body of William Smith, of London, who came here and died for the benefit of his health."

—Isle of Wight churchyard.

It is said that a woman always has the last word, and this was certainly the case when the following words were inscribed on a tombstone in a County Antrim churchyard: "Tears cannot restore him, therefore I weep."

These words would be appropriate for those materialists who still spend exorbitant sums for funerals:

HERE LIES AN ATHEIST, ALL DRESSED UP AND NO PLACE TO GO.

—Thurmont, Maryland

The following epitaphs proved the ancient adage that it pays to advertise:

"Here lies the landlord of the Lion,
His hopes removed to lands of Zion;
His wife, resigned to Heaven's will,
Will carry on the business still."

(Two years later, following the death of the widow, these lines were added:)

"Here lies the landlord's loving wife,
Her soul removed from lands of strife;
She's gone aloft her spouse to tell
The inn he left her turned out well."

—Bideford, in North Devon

Tibet

AS the last of the world's absolute theocratic States, Tibet is of interest to all students of comparative religion and Eastern philosophy. Its remote location and the natural barriers which surround the region have protected its peoples from the encroachments of outside powers and have contributed to the preservation of its social and cultural institutions. While it should not be said that Tibet has remained untouched by outside influences, it has certainly resisted the impacts of materialism and industrialism and remained aloof from many of the entanglements which have led other States into perilous paths of "progress."

We think of Tibet as a small country. Actually it is a vast region, nearly twice the size of the State of Texas. Although no accurate census is possible, the population of the region is probably between two and three million. There are no large cities, and Lhasa, the capital, has about 30,000 inhabitants. The nature of the country is such that it cannot support large communities, and the standard of physical living is not high. Nearly the whole country is above timberline, and very little wood is available for use in building, in the arts, or as fuel. The principal towns are located between 12,000 and 15,000 feet above sea level, and the altitude, with its benevolent effect upon sanitary conditions, is responsible to a consider-



able degree for the general good health of the Tibetans.

Under normal conditions, the country is governed by the two heads of the Lamaist hierarchy: the Dalai Lama, who is the nominal ruler in both civil and religious matters, and the Tashi Lama, who is regarded as having higher spiritual authority by some of the devout. The Dalai Lama is enthroned at Lhasa in the great Potala, or cathedral palace, one of the largest and most remarkable religious edifices of the world. The Tashi Lama, or Panchan Lama, is the head of the monastery of Tashi-Lhunpo, near Shigatse. For some time, a feud has existed between these great Lamas. Factional pressures have increased with the years and with the political interference of foreign powers. At the present time the young candidate for the office of Panchan Lama is in China in the Communistic sphere of influence. According to reports of the press, he is being groomed by the Soviets, who have published their intentions of "liberating" Tibet in the near future from the danger of being contaminated by the West-

ern Powers. Thus, the Communists are capitalizing a feud and apparently hope to dethrone the sixteen-year-old Dalai Lama, who is now represented in affairs of State by a Regent and council of high monks and laymen.

Tibet was long considered as one of the provinces of China, and Chinese resident officials, called ambans, assisted in determining the policies of State. The principal communities of Tibet had ambans living in the manner traditional to mandarins. However, the revolution, which resulted in the foundation of the Chinese Republic under Dr. Sun Yat-Sen, ended Chinese Imperialistic interference in the internal affairs of Tibet. The Chinese officials were sent home, and in 1912 the Dalai Lama returned from India, and with his civil and ecclesiastical officials took over the actual rulership of the country. Later, the sovereignty and isolation of Tibet were protected by special agreement with Great Britain.

It is a mistake to assume that the Tibetans are unlettered and unlearned. Approximately one quarter of the population belongs to male or female monastic Orders, and the monks and nuns are comparatively well-educated in the religions, philosophies, arts, sciences, trades, and crafts peculiar to their spiritual beliefs and convictions. The Tibetan monk is probably more deeply read and more broadly informed about his doctrines and creeds than most clergies of other faiths. While we regard much of the learning of Tibet as superstition and sorcery, intimate acquaintance with the people and their institutions increases respect for both. Sir Francis Younghusband, who led a punitive British expedition into Tibet in 1904, told me in London that, although he had conquered the country, the depth and beauty of its philosophy and mysticism had completely captured him and had changed the entire course of his life.

There are many popular misconceptions among Occidentals concerning the religions and philosophies of the Orient. These erroneous conclusions are due to

the mistaken idea that human beings themselves are essentially different because they live in far places or worship strange gods. Actually, human emotions and convictions are much the same among all peoples who have attained certain cultural horizons or levels. Enlightened men and women live constructively and intelligently, regardless of the institutions which dominate their race or country. The idea that Eastern mystics are deficient in social consciousness or lack appreciation for the simple humanities is entirely erroneous. In their daily living, the Tibetans, both the clergy and the laity, are kindly, generous, sympathetic, and fun-loving. Family life is close, maternal and paternal instincts are strong, and the stoicism which has long distinguished the Asiatic is only a defense against the uncertainties and emergencies of daily existence.

Probably the most important question that comes to the minds of Westerners is concerned with the esoteric or secret doctrines which the initiated Lamas are supposed to be guarding with the greatest secrecy. Occasionally some Occidental announces that he has been entrusted with priceless Tibetan formulas of human regeneration, and causes quite a flurry. Actually, however, the mysticism of Lamaism is not essentially different from the metaphysical speculations of other religions, and reports of strange and wonderful occurrences are common to all faiths. It is no longer possible to deny that where religion is dominant as a force in molding character and policy the mystical experience is more frequent and the reports of extrasensory faculties and powers are more convincing.

Outstanding Lamas are well-informed and highly gifted persons who have devoted their lives to the study and contemplation of spiritual mysteries. Under a theocratic system, their simple needs are provided for by the revenues of the State and they are free as individuals to pursue their studies and perfect their arts without the interferences and obligations which burden the average citi-



REFERENCE MAP OF TIBET, FROM *LHASA AND ITS MYSTERIES*,
BY WADDELL

zen living under a competitive economic system. Abundant opportunity and strong incentive naturally result in a larger achievement. Actually, however, the interest and activities of the Tibetan clergy are extensive and diversified. They are not merely sanctified intellectuals, but include among their specializations many of the arts and sciences now regarded as secular in other countries. The Lama may specialize in medicine, literature, scientific research, mathematics, art, music, or the profundities of Hindu Yoga and Tantra. He may be a simple mendicant devoting his entire time to acts of service and charity, or he may equip himself as a statesman and share in the government of the vast monastic institutions which together form the State.

It is always the duty of those who have become learned to share their wisdom and to provide for the perpetuation of all useful knowledge. The scholar, therefore, must have students and disciples, and men learn that they may give of their learning rather than to reserve it for themselves. Scattered through Tibet are wise and venerated monks and abbots, nuns and abbesses

who have reputations for special skill or piety. These, like their Western equivalents, have large followings among those interested in attaining a similar proficiency. Tibet is a little cosmos where practically everything that flourishes outside the country is represented, at least symbolically, within its farflung and uncertain boundaries. The Tibetan has reached a degree of personal civilization which enables him to estimate with considerable accuracy the advantages and disadvantages of the policies of the outside world. Of course, I am referring to the better-educated and -informed class. But the same reservation would also apply to non-Tibetans. Large appreciation is limited to minorities even in so-called advanced countries.

Politically the Tibetan is innately an internationalist. He is much more liberal and cosmopolitan in his thinking than his Chinese neighbors. He has not closed his mind to new ideas, but he is not willing to accept novelties without consideration for their essential values. He wants to improve, but he does not wish to accept as inevitable the disasters which have marked the course of West-

ern civilization. He is unique by emphasis rather than by the substance of his ideas. Because religion is the most dominant force in his life and his allegiances are, for the most part, undivided, he serves convictions which appear strange and impractical to those steeped in the blessings of materialism.

Buddhism is hard to explain in the terms of non-Buddhist thinking. Basically the teachings of Gautama are neither spiritual nor religious as we understand those words. To us, *spiritual* means something set aside and sanctified as being above or beyond this mundane world. Also, when we think of religion, we instinctively recall a clash of creeds and the fiery tirades of Calvin, Huss, and Wycliff. There is no equivalent for these Western policies in the Eastern concept of essential values. The Lamaist is not a proselyter; he is not trying to convert anyone to anything. He is not interested in the number of people who agree with him, but rather in a state of internal security which all men can achieve through the enlightened practice of their own faiths.

Buddhism is essentially a philosophy of equal opportunity and common responsibility. It is dedicated to releasing mankind from the illusions which they have created for themselves and by which they have gradually become obsessed. The human being fulfills his destiny by the attainment of internal simplicity and directness of action. The intellectualist is not highly rated or accorded any special consideration. Progress is measured in terms of the effect of conviction upon conduct.

While human nature remains imperfect, it is unreasonable to expect perfection of conduct. Buddhism does not require the immediate attainment of ultimates, but it invites its followers to attempt the moderation of those extreme attitudes which are the causes of personal and collective disasters. It seems to me that in Buddhist countries the tendency to practice Buddhist principles is definitely noticeable. The average citizen is sincerely trying to live a

code of simple, honorable, and fraternal conduct. He does not always succeed, and he is surrounded by pressures which may prove irresistible, but "right desire" is seldom entirely absent.

Buddhism as a philosophy provides a broad and solid foundation for Buddhism as a moral and ethical code, and this code, in turn, can be interpreted in the simple terms of the householder. Thus, the great monastic structures clinging to the steep sides of high cliffs are more than cathedrals, churches, or holy houses. They are universities of universal science, philosophy, and religion, and there is no conflict between higher learning and the faith of the simple man. The three precious jewels which Buddha bestowed were the noble example, the imperishable gospel, and the holy assembly. Advancement of learning in the East does not result merely from the memorizing of ancient writings or the veneration of old saints. Knowledge comes *through* the individual as the result of the practice of the precepts of the faith. Through study, we accept the wisdom of those who have gone before. Through meditation, we release the universal mystery through the instruments of the consecrated heart, mind, and hand.

The colleges of Lamaism do not emphasize, therefore, the accumulation of intellectual treasures. The ancient rituals and rites are preserved only because of their proven value in assisting the truth seeker to release universal consciousness through properly disciplined and prepared vehicles. For this reason, the emphasis is upon the theurgical arts, by which the magic of regeneration may be accomplished. It is difficult for the Occidental to appreciate an educational theory which would release man from dogma rather than increase the dogmatic content of his intellect. Most of those who have gone to Tibet have been so fascinated by yak tails and buttered tea that they have mistaken such curiosities for the deeper interests of the country. They have also been adversely influenced by the lack of modern conveni-

ences, the prevailing disinterest in assembly-line production and the absence of a national debt.

Always assuming that those living in a remote place must consequently be backward, such few visitors as reach even the boundaries of this forbidden land are amazed that the Tibetans should object to the tourist trade or to the introduction of high-pressure economic methods. Actually, the people of this remote land have very few of the pressing needs of a highly congested, competitive living. They have introduced a few innovations, and for nearly thirty years Lhasa has been connected with the outside world by wireless. Sometime ago electric lights were installed in the Potala, but the difficulty of bringing heavy machinery over the mountain passes has been far in excess of the probable utility. There are no roads in the country suitable for motorized travel, and air currents are so bad that plane transportation is not feasible. Thus, from the nature of the terrain, it is fortunate, indeed, that the natives have simple tastes.

Within their own borders the Tibetans are tolerant, religiously speaking, and followers of various faiths may practice their beliefs without interference. Missionaries have been well-treated unless they have themselves been deficient in spiritual grace. Travelers have reported a synagogue at Lhasa, and there are a number of Mohammedans in the region. Accounts of the mistreatment of strangers have been exaggerated, for those who have entered the country with permission or as a result of aviation accidents during the recent war have been treated well and conducted in safety to some border community. A recent uninvited guest, who is said to have been killed in Tibet, was probably the victim of hill tribesmen of Northern India.

For its size in terms of population, Tibet has produced a wide variety of arts and developed them with remarkable patience and skill. Many of its gilt-bronze images of the deities of its



THE POTALA

pantheon are truly great works of art, and the native craftsmen are experts in jewelry and embroidery. The religious paintings, though highly stylized, are rich in native color and are wonderfully intricate in design. The fine arts of Tibet are far more valuable than present market trends would indicate. Very little is now being produced, and some future day will find the supply far more limited than the demand. As with most other nations, contact with outside civilization has been disastrous to the quality of the native craftsmanship.

Something should be said about the effect of altitude upon the consciousness of human beings. It is traditional that those who dwell in high places and live forever in the presence of natural grandeur reflect these broad vistas through temperament and characteristics. Just as great cities cramp the souls of men and make them overaware of human accomplishment in a divine world, so open spaces emphasize the significance of universals and cause man himself to appear as only an ingredient in a vast compound. The very rigors of an unfriendly climate may have beneficial results. We grow strong as strength is demanded, and weaken when it is no longer necessary to meet the challenge of circumstances.

The West knows very little about the Eastern heritage of great literature.

The vast library housed at the Potala and other collections of books and manuscripts scattered among the principal monasteries of the country remain, for the most part, untranslated and inedited. There are not only the Buddhist canons, but also strange histories and incredible hero tales. There are fables and legends and beautiful devotional works rich with the aspirations of learned and consecrated sages and mystics. The whole world will be enriched when the literature of Tibet is made available, and this enrichment may extend even into the most recondite fields of science and philosophy.

We live in a world where opinions are molded and sustained by masses of human beings. Our thoughts are censored by the policies of majorities, and it seems incredible that the Tibetan might have ideas valuable to us or be in a position to bestow practical advice upon dominant groups. It seems to me, however, that the quality of thought is not to be measured by the number who share it but by the essential integrity of the thought itself. We are in this world to learn, and frequently we learn most from those we believe least qualified to teach.

Tibetan Lamaism belongs to that school of Buddhist thinking which is called the Mahayana, or Great Vehicle. This means literally *a kind of cart or wagon large enough to transport all humanity to the state of enlightenment*. The Great Vehicle does not limit the achievement of liberation to those who accept the religious life or who renounce all worldly entanglements and associations. It teaches the virtue of the Middle Road. All human beings may merit salvation through sincerity and dedication and through the simple fulfillment of the responsibilities of normal living. The works of salvation are enlarged to include the daily tasks, and every useful endeavor becomes an instrument for the enrichment of personal character. Not only does the doctrine promise that all creatures shall have equal opportunities to fulfill their divine destinies, but also

that this fulfillment is itself inevitable. The great plan is sufficient to bring to perfect maturity all the beings that exist within it and are dependent upon it for life and security.

Throughout Asia the same conditions have grown up around Buddhism that have affected the course of Christianity in the West. Humanity has been unable to accept the requirements of a simple code of conduct. No one has ever been able to make popular the code of living honestly and honorably just because that is the honest and honorable way to live. Always the followers of religious teachers have required the glamourizing of doctrines. As St. Augustine pointed out, a religion without a divine hero and a doctrine of the miraculous has no future. Nor does the dim inducement of future security meet the requirements of man's emotional nature. He will not be honest because it will make him happy, make others happy, or make a better world for his descendants. He must be inspired by some hope of extraordinary reward or some fear of awful punishment. His resolution must be given strength and endurance by the stimulation of his emotional content. He will always do what he feels like doing, and the only way to make him feel like doing that which is necessary is to glamourize either the means or the ends.

In middle Asia, Buddhism was glamourized to such an extent that its original doctrines are no longer obvious to the superficial observer. The dramatizing of the faith has continued for centuries until it is difficult at this time to determine what is essential and what is superficial. The laity is interested primarily in the fulfillment of its own peculiar needs and desires. It will not follow a creed which it does not understand and which it cannot apply within its own limited environment. This is not peculiarly Tibetan, however, but is true of the followers of all faiths. The average mortal is not concerned with convictions which he must study or obey. He wants a creed that will work

for him. When he prays, he does not pray to be good, but considers prayer as a magical formula to preserve his crops or to keep weevils out of his grain. It can be explained to him that his own spiritual needs and the common good of his world should come before his personal desires. He will agree without hesitation, but will continue to support only a religion that protects his house from fire and his barns from rats.

The Tibetan prayer wheel is the perfect symbol of mankind's curiously childish faith in the reality of an indulgent and understanding Divinity. Too lazy, too busy, and too practical to waste time even saying the prayers he wishes to have answered, the believer puts them in a tub, gears the tub to a water wheel, and lets the stream grind out his petitions to the Most High. Several religions which have creedalized their teachings are burdened with followings which have been rather successful in the development of prayer machinery. For each devout worshiper, there are many who merely keep the outward form of the faith, their hearts, minds, and interests being elsewhere.

Eastern religious philosophy teaches that the human being has latent powers and faculties within himself which can be stimulated, intensified, and released, supplying him with the insight necessary to accomplish the regeneration of his own nature and the redemption of his social order. Western scientists are beginning to take a serious interest in psychical and parapsychological phenomena. They can no longer dismiss the subjects as survivals of primitive superstitions. It is quite possible that learned Tibetan Lamas are aware of the scientific formulas for the enlargement of human consciousness. The esoteric religions of Asia have claimed such knowledge and have emphasized the scientific aspects of man's spiritual development for a long time—over four thousand years. The informed Lamas will themselves admit that what Occidentals have long referred to as Eastern sorcery is really the skillful use of Nature's forces

and resources by those who have become proficient in the theory and practice of metaphysical arts.

The Abbe Huc received the weight of the disfavor of his church because of his reports of miraculous things which he had seen in Tibet and Tatary. Nearly all travelers have brought back strange and incredible stories. These accounts cause temporary stir and controversy, but no one seems inclined to take the reports seriously. The whole world is in desperate need of higher-dimensional spiritual vistas, yet so completely are we wedded to our materialism that we ignore evidence which should stimulate a genuine curiosity. Our way of life is only significant because we have chosen to accept the pattern and permit it to dominate our policies. The moment we change, the pattern changes with us, and the processes of growth are constantly modifying the framework of our convictions.

The trans-Himalayan area is venerated throughout Asia as the abode of gods and sages and as the birth place of the human race. While modern science declines to express itself as to the possible homeland of the immortals, it is in general agreement with the Eastern teaching that Central Asia could well have been the cradleland of our precocious species.

The black sand of Gobi bears witness to a prehistoric ocean that washed the foothills of the Himalayas. In the midst of this ancient sea, according to legend, was the Sacred Island—the abode of the superior divinities. This island was the foundation of the mountain Meru, the axis of the planet. From remote times, the pious Easterner has lifted his eyes to the "white land." The area was venerated long before the rise of Tibetan Buddhism, and the legends of a theocratic State far to the north have influenced the mythology and legendry of India, Ceylon, Burma, Japan, Siam, and China. Wherever Hinduism extended its sphere of influence or the monks of Buddha made their long and perilous



journeys, the importance of the Himalayan area was emphasized.

To the north beyond the snows was a terrestrial paradise, less corporeal but no less fantastic than the Shanghri-La of *Lost Horizon*. Here, in a world of flowers and gardens, in gilded palaces dwelt the mysterious adepts of the Kalachakra School. These were the great princes of divine magic who were Masters of the Wheel of Time. They were governed by the adept-king, the son of heaven and earth. Some disciples of the Pure Land traveled to the north, seeking to reach the city of the gods. These monks seldom returned, and it was believed that some of them—those who truly possessed sufficient merit—were guided along the perilous way that led to Chang Shambhala.

Although the legends of the Northern Shambhala have existed in Asia since time immemorial, the accounts have been considerably amplified since the turn of the present century. Of course, many stories about Oriental matters current in the West have no genuine foundation in Eastern thinking. Efforts made some years ago to check the Shambhala legends in Tibet itself, with the aid of qualified Lamas, were generally unsuccessful. The monks were aware of the Shambhala story, but only from the occasional references in their sacred writings. These Lamas may have been noncommittal or they may have been entirely truthful. The metaphysician who loves to think in terms of the miraculous is likely to conclude that the Lamas were guarding their secrets well, but there is always a possibility that their ignorance was genuine.

I make a point of this because of certain modern political trends that seem

worth considering. Suppose, for a moment, that a wandering Lama should reach our shores to check on certain reports about a wonderful city built four-square, ruled over by a lamb, and fashioned of precious stones, called the New Jerusalem. This Lama, after considerable questioning, would probably be told that the account was taken from a vision of St. John and probably referred symbolically to the spiritual city of Christ. If the Lama wished to press the matter further and questioned high dignitaries of the Christian faith as to the precise location of the wonderful city, he would undoubtedly receive answers or explanations which could be interpreted as evasive. The monk might then return to Tibet and tell his people that the Christians were carefully guarding the secret of the location of the New Jerusalem, and refused to reveal its site to any except their higher initiates.

This would be an ingenious conclusion, but would not be strictly true. The fact being that the New Jerusalem was not a place in the ordinary sense of the term but a state of consciousness, the location of which even the higher clergy could not describe in terms of geography. As a symbol or figure representing the esoteric schools and the spiritual government of the world, Chang Shambhala is not to be understood as a magnificent metropolis somewhere in the Siberian hinterland. The effort to locate this mysterious city is reminiscent of those wishing to reserve passage on the first ship sailing for More's Utopia.

In the last fifty years, efforts have been made to exploit the Shambhala legend. The possibility of ulterior motives in such high dimensions of religious thinking has not been given sufficient consideration. The adepts of the Kalachakra School have been reported as about to bring a new dispensation to Asia, and through Asia to the rest of the world. There is much heresay, and the rumors have moved rapidly through bazaars. We are assured that the Shambhala story is on the lips of East-

erners from Tokyo to Tiflis; in fact, if we may believe some authorities, there is practically no other subject for conversation. When we try to check such reports and receive only blank stares, it is because we do not belong to the trans-Asiatic equivalent of the "inner sanctum."

We do not intend to imply that Chang Shambhala does not exist or is not an important element of Eastern esotericism, but in the present power-policies of nations religious teachings have frequently been perverted for purposes of propaganda. The old belief that the new dispensation for the rulership of the world was to come from North-Central Asia has long offered unusual inducements to opportunists.

According to the Tibetans, Shambhala lies to the north of their country and, therefore, within the boundaries of the U. S. S. R. The propaganda value of convincing Eastern people that Communism is the fulfillment of an ancient prophecy of a new world order is beyond estimation. The Himalayan area, with its legendry and lore, is spiritually significant to over a billion human beings. To condition the minds of Eastern religionists with the idea that Shambhala and the Kremlin are identical could well be profitable to someone. Even during the period of the Czars, Russia was eying Tibet with peculiar intensity. The Tibetans are Asiatic opinion-makers. As goes Tibet, so goes much of Asia.

The religious intensity of Eastern peoples has been a subject of amazement to Occidental powers. Great Britain tried for more than a century to disillusion India about its fabled Mahatmas and wonder-workers, but only made itself appear ridiculous to the Eastern eye. Even after receiving an Oxford or Harvard polish, the Oriental goes home as convinced as ever that his venerable sages are masters of occult powers. It would be very difficult to destroy the religious convictions of the East; they have been too important and too valuable. Most of all, they meet a basic demand or requirement of Oriental na-

ture. It would be far easier to use the legends and traditions to further some projected political scheme. It has been reported through the press that the Soviet Union expects to gain complete control of Asia within five years. This certainly does not mean that it can expect Orientals to turn from their ancient faiths and sciences and become devout disciples of Marx and Engels in this length of time.

The Oriental is not a successful atheist, nor is he likely to be a happy agnostic. It may be deemed advisable, therefore, to let him keep his beliefs for the present, if his allegiance can be won on the economic and sociological levels. The Easterner who clings to his traditions is very sensitive about the fulfillment of ancient prophecies. If he can be convinced that his own saints and sages have announced and blessed strong treaties with the Soviet, considerable opposition will be softened. What the American press usually refers to as "informed sources" have opined that Russia's interest in Tibet is largely psychological. We can scarcely hope that the Russians have suddenly decided to embrace Lamaism. From whom, therefore, are the Tibetans on the verge of being "liberated," and just why are they to be saved from the contaminating influence of all-corrupting capitalism?

Bordered by a free India and feudatory Native States and now Communist China and the vast areas of Soviet Siberia, there is very little possibility of capitalistic nations even reaching Tibet, let alone corrupting its internal policies. The Tibetans themselves wish to be let alone, and have even closed their borders to all the belligerents in the present Asiatic crisis. The country could not be industrialized profitably, and the cost of modernizing its primitive economics would be far greater than underwriting the potato crop of our Middle West, a procedure now being criticized heartily by our own legislators. The population is too small to have any meaning in terms of man power, and it is unlikely that the Tibetans could even function

effectively if taken from their high altitude and long-established ways of life.

Tibet had some significance politically as long as China had a strong central government, but this has evaporated, and even the Chinese are not welcome visitors. A little Asiatic league of Himalayan States would mean nothing outside the area, and scarcely more to the participants. It is true that Tibet has some mineral resources, but these are not of great moment to a country with as many undeveloped potentials as the Soviet Union. Nor does it seem reasonable that the scattered Siberian tribes have brought overpopulation and the need for territorial expansion.

There seems to be only one advantage to be derived from interfering in the internal life of the Tibetan people, and that is to control one of the great centers of the world's spiritual convictions. What Jerusalem is to the Jew, Rome to the Christians, Benares to the Hindus, and Mecca to Islam, the sacred city of Lhasa is to Buddhist countries and to countries which have at some time been conditioned by Buddhist thinking. We cannot say with certainty the basic attitude of Russia toward religion. The available reports on the subject are probably colored with a great many prejudices. If, however, the Soviet Union considers religion *per se* as the natural enemy of the Communistic way of life, it will make every possible effort to control the traditional centers of world religions. At first, the faiths themselves may not be directly attacked, but ultimate elimination of their spiritual as well as their temporal influence may be intended.

There are two schools of thought on nearly every question. We may be forgiven if we consider it regrettable that ancient and noble traditions should be swept away in the experiment of progress. Perhaps we should change our perspectives, but is it necessary to so completely destroy the monuments of the past that future generations, perhaps with different convictions, will be deprived of something they want or need

merely because it appears unimportant to us? The progress of humanity is the result of numerous streams of ideals which have converged to enrich the world. Should we be permitted to decide for the future, especially when our own minds are so confused and uncertain? When we burn books, destroy libraries, shrines, and temples, and forbid creative expression, we impoverish the future. Like parents determined to dominate the decision of their children, we betray the universal plan when we impose dogmatic restrictions upon growing creatures.

The buyer for a large importing house reported to me lately that the present civil wars in China are resulting in a wholesale destruction of books, ancient manuscripts, and fine art, especially if they in any way reflect religious convictions. This destruction is not due to the mere circumstances of war, but is a planned program, and dealers in fine arts are now included among the major enemies of the State and their stocks are confiscated and destroyed. If this is true, it is a crime against the future. Some day humanity will become sufficiently civilized to appreciate great beauty, skill, and inspiration. We have no right to deprive our descendants of the fine things which we have not the wit to understand.

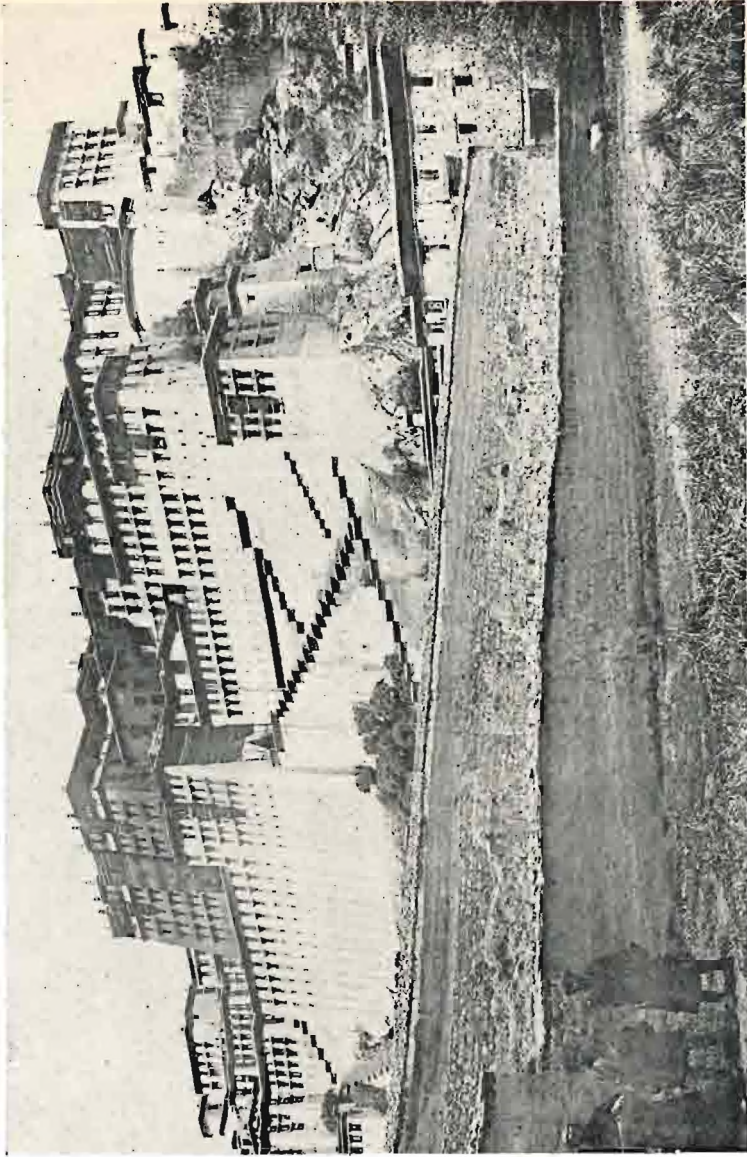
If the "liberation" of Tibet means the end of the religion, literature, and art of the Tibetans, all the world will ultimately be the poorer. Scientists, scholars, and philosophers of the future will find their progress limited by the loss of the proper records and accounts of man's researches and inspirations. A good parallel would be the burning of the Alexandrian libraries. This tragedy, largely the result of bigotry, contributed much to the Dark Ages in Europe. Had those libraries not been destroyed, there might never have been an Inquisition and Europe would not have sunk into the lowest depths of illiteracy, squalor, and barbarism and remained there for nearly a thousand years. The pain and suffering of the



—From *Kunstgewerbe In Tibet*

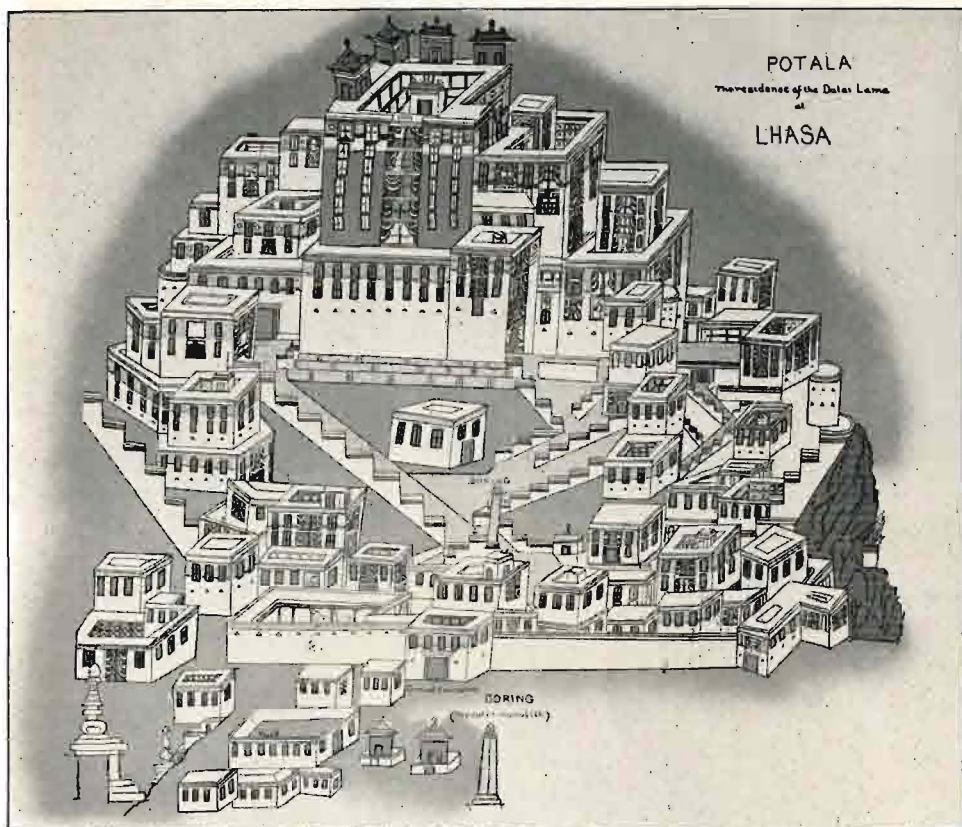
THE CELESTIAL BUDDHA, VAJRADHARA, WITH
SYMBOLIC ATTRIBUTES

From a native painting on cloth, original in Musée Guimet



—From *Kunstgewerbe In Tibet*

THE CATHEDRAL PALACE OF THE DALAI LAMA AT LHASA



—From *Journey to Lhasa and Central Tibet*,
by Sarat Chandra Das

THE POTALA AT LHASA, FROM A NATIVE DRAWING PUBLISHED
BY THE ROYAL GEOGRAPHICAL SOCIETY



—From a Tibetan print on satin

THIS TYPICAL EXAMPLE OF NATIVE ART DEPICTS
KULIKA MANJUSRI KIRTI, THE ADEPT-KING
OF SHAMBHALA



MYSTIC TIBETAN MONOGRAM,
FROM THE BUDDHISM OF TIBET
BY WADDELL

simple people due to the loss of intellectual perspective can never be fully measured. When we impoverish the human dream, we destroy the dignity of the human being.

When we penetrate the extravagant symbolism which adorns the surface of Tibetan Lamaism, we find beneath it an amazingly modern and realistic ethical system. As Dr. Millikan has noted recently, science is not to be regarded as a substitute for religion. Spiritual integrity is necessary to administer the discoveries in all fields of scientific research. Science and religion are not adversaries, any more than are the heart and mind natural enemies. Each is necessary to the complete and honorable manifestation of the other, and together they direct life along meaningful courses. Lasting physical progress will never result from the destruction of man's religious instincts, and without faith we languish under the tyranny of sterile facts.

Lamaist metaphysics deal with the extensions of cosmic thought. The eternal thought that thinks true or is by its own nature the very thinking of truth itself precedes the mental organisms by which it must be transmitted. Thus, it is the thought that produces the thinker, who is himself a condition of the eternal mind. The eternal thought is immovable, unchangeable, unlimited, and unconditioned. It is represented as a meditating figure seated upon crossed thunderbolts, and understood as absolute truth sustained upon the throne of cosmic energies. It is this one eternal and changeless thought that is forever thinking the mystery of the world. Creation exists within the divine thought; and creation becomes, in turn, the thinker, or *vahan*, of the thought.

The eternal thought is all-knowing. The thinker is self-knowing. When the self-knower unites its consciousness with truth, it becomes reality-knowing; but when it unites its consciousness with the world or the phenomenal dream, it becomes error or false-knowing. Actually, false-knowing is the knowledge of that which is not of itself true. Worldly wisdom results from the mind accumulating the superstitions, beliefs, or traditions invented or perpetuated by those who are themselves deluded. Thus, to the Tibetan, existence, creation, preservation, disintegration, and redemption are internal experiences about the mystery of truth. Cosmic energy is a form of cosmic mind, and all energy is ultimately intelligent; that is, it is a degree of awareness. The vast field of space is identical with the area of eternal thought. This is the unborn and unchanging *Adi-Buddha*. Creation is a conscious experience of this Supreme Being. As the world is said to be fashioned from the body of God, and within this divine power we live and move and have our being, so the eternal thought is the first-born of truth and the father of the "thinkers."

The primordial thinker immersed in the eternal thought corresponds to the Hindu concept of *Siva* as the eternal

mendicant or Lord of the Ascetics. As Vajradhara (the Diamond Thunderbolt), the thinker is in complete suspension immersed in universal awareness, but in such complete and perfect equilibrium that the impulse to create does not exist. The thinker and the thought mingle and appear as one. The complete absence of illusion, or qualitative interval between existence and being, holds the powers resident in space in a state of perfect equilibrium, or nonquantitative action.

Vajradhara, therefore, is the Lamaist equivalent of the first Logos of the Greeks, the unmoved mover, a focus of potentials which have not been released to become potencies. To accomplish objective existence, Vajradhara visualizes as an act of consciousness the mystery of the Heart Doctrine, and by will and Yoga permits himself to be absorbed into his own mood of universal love or compassion. By this voluntary action of consciousness alone, the second Logos, or Vajrasattva, the Diamond Soul, the only begotten of the great stillness, blazes forth to fill the space dimension of existence. Vajrasattva, though represented symbolically as a masculine power, is actually the first shakti, or female potency. Consciousness as realization is therefore internally polarized or made fruitful. By fruitfulness is here to be understood *generation by consciousness alone*, for as yet even the mental processes are inoperative.

The Anupadaka are the seven Dhyani Buddhas, the Sons of Compassion, equivalent to the Manasaputra of the Hindus. They are the seven realizations released from the absolute substance of truth. As Lords of Dhyana, or meditation, they are the primordial instruments for the release and differentiation of the radiance of the Diamond Soul. In exoteric Lamaism, only five of the Dhyani Buddhas are listed or portrayed. They are arranged as a square around a fifth central figure. The sixth and seventh Dhyani Buddhas are described as "yet to come;" that is, their powers are still locked within the sub-

stance of the unmanifest. From the Diamond Soul comes forth first Viarochana, who corresponds to the third Logos of classical philosophy. He is the world mind released through the world soul. Viarochana, on the plane of mind, voluntarily accepts and experiences the mystery of diversity, and causes the other Dhyani Buddhas to emerge from himself as the mind-born sons.

The seven rounds, the seven races, and other septenaries existing in the universal form are all shadows or extensions of the Dhyani Buddhas. Each of these becomes a plane of creative activity, causing to emanate from himself certain extensions or divine incarnations. On the plane of human activity, a Dhyani Buddha is assigned to each of the races as a guardian and instructor. At the end of the fourth root race, the fourth Dhyani Buddha, Amitabha, incarnated on the plane of soul power as Avalokiteshvara, and the virtue of this Bodhisattva was released among mankind as the human Buddha, Gautama. The Dhyani Buddha of the fifth race will incarnate through the human race as the human Buddha, Maitreya, the Lord of Enlightened Love.

In the Tibetan system, the Dalai Lama is an incarnation of Avalokiteshvara, and the Tashi Lama, or Panchan Lama, is said to be the manifestation of the Dhyani Buddha, Amitabha. In Lamaism, the soul powers of the Dhyani Buddhas can have more than one embodiment at the same time. Although universal mind may manifest through a certain selected vehicle, it may also appear simultaneously in several places, just as a stream of water can nourish and sustain all who partake of it. We, therefore, realize that the teachings of Northern Buddhism are profoundly psychological. With great detail and skill, the masters of the school have recorded by various systems of symbolism the motion of eternal thought as it extends itself, first creating planes, and then populating these regions with creatures identical in consciousness with the planes which they



THE FIVE CELESTIAL JINAS, OR BUDDHAS,
FROM WADDELL'S *BUDDHISM OF TIBET*

inhabit. Each creation in its descent toward illusion falls away from the internal experience of truth by accepting more and more of the illusion of diversity. Involution, therefore, is the gradual loss of the sense of unity, or, more correctly, the consciousness of oneness. Complete ignorance is therefore the acceptance of the final illusion of aloneness, or insolation. Involution is the gradual absorption of the sattva, or self, in the condition of maya. To believe oneself to be unique, separate, or alone is the ultimate ignorance. Involution is a descent to this state of ignorance, and evolution is the gradual release of the realization of unity by experience of consciousness.

From the illusion of separateness originates the empire of Mara, who is a kind of Hades, or god of the underworld. Basically, Mara is government by authority, which must endure until the human being experiences the mystery of liberation by overcoming the illusion of diversity. All the Eastern systems practice disciplines calculated to strengthen the internal consciousness of eternal oneness. To escape diversity, the mystic must release the sattva from the tyranny of the mind. He must develop powers or, more correctly, release through himself the perfect understanding which lies beyond the analytical, comparative, and critical instincts of the intellect.

It should be recognized that this discipline is not one by which the disciple seeks to obtain a solitary and selfish salvation for himself. His very doctrine does not permit him the luxury of private redemption. Growth is away from the personal and all that the personal implies. Pride, ambition, envy, lust, greed, and the desire to possess must be conquered. This conquest, however, is not through inhibiting or resisting the negative instincts of the personality. Achievement is always a wakening toward truth. As the truth-content in consciousness increases, the illusions fail of themselves. The Eastern mystic has no hope, however, of being able to grasp truth and hold it for himself, even by the supreme exercise of will and Yoga.

Truth is eternal and universal. No creature can ever possess it, but those who cease to be possessive may become its instruments and channels for the fulfillment of its purposes.

To be a truth server, the Eastern mystic believes he must also be a truth sharer. Because he is not burdened with the longing for personal immortality, he is not trying to build a reputation or dignity for himself or to store up rewards and merits in a life to come. Karma and dharma are only instruments of illumination. It makes no difference whether a man be famous or humble, for all these material distinctions are part of the illusion. The redemption of the truth within him is the liberation of this reality, that it may be free to return to the eternal sea of realities from which it came. Thus, each mystic gives his life in the sense of his existence and identity in order that eternal truth may be free.

Naturally, the laity is not fully aware of the abstract dream of the Great Release. It must be guided by those of larger insight until the discrimination develops through the unfoldment of insight. Most Buddhists as people are as imperfect in the practice of their faith as are the followers of other religions. The Buddhist system itself, however, is

a strangely beautiful and unselfish concept of the cosmic program. The Buddhist must not only sacrifice his own opinions and, if necessary, suffer the loss of his worldly goods, he is also called upon to renounce his very existence as a separate creature. At the appointed hour, he must die utterly and completely in order that the illusion, which is part of his compound, may cease and truth itself be all-pervading.

Perhaps his way of life appears to be materially nonprofitable. He builds neither great institutions nor great expectations. He does not even consider it terribly important to reform the world in which he lives. To him, the perfection of civilization would be the polishing of an illusion. Material progress is only useful to the degree that we realize its uselessness. The Buddhist would not attempt to plan the future of his race, because he feels himself so completely immersed in false values that even his noblest plans would be only refinements of basic errors. His concept is cosmic, and his goal the elimination of himself as an impediment to the perfect expression of the eternal reality. We are not here to make Buddhists out of others, but to practice the Middle Road, by which we release universals from the tyranny of particulars.

It is rather remarkable that in the far hinterland of Middle Asia, among a people which we do not regard as especially advanced in their mode of living, so deep and selfless a philosophic concept should flourish. But we should remember that one of the world's highest ethical and social codes was developed and perfected by the Iroquois Nations of our own Atlantic seaboard. Here a group of wise and venerable sachems, in furs and feathers, had a vision of government almost beyond the comprehension of so-called civilized statesmen. Perhaps the rise of our industrial way of life has so intensified the illusional, material instincts of man that he has lost his consciousness of essentials in the very process of extending his intellectual powers.

If we can ever achieve release from the delusion of racial and national existence and become aware of a one-world reality, we may be able to accept the spiritual achievements of all peoples, and find in each contribution elements of doctrine which brought together will result in the spiritual enrichment of all. Although Tibet may be small among the nations, it may be worth protecting

as a possible source of truly useful knowledge. The Tibetans ask us to share in their dream of a united world, and from their distant monasteries they send us their prayers for world peace. Through the mystery of consciousness, they may be serving the greater good more generously and wisely than we realize.



ETIQUETTE NOTE

It is written that if the Great Mogul should say at high noon, "It is midnight," all members of the court must immediately say, "Behold, the moon and the stars are most brilliant."

THE MODE

Beauty patches were invented in England during the reign of Edward VI by a foreign lady to cover a wen on her neck.

Charles VII of France introduced long coats because he was bandy-legged.

Henry Plantagenet, Duke of Anjou, invented shoes with very long points, fully two feet in length, to conceal a deformity of one of his feet.

Isabella, daughter of Philip II of Spain, took a vow not to change her clothes until Ostend was taken. The siege, unfortunately, required three years.

HEAVENLY REST

When Lord Bacon presented his copy of the *Novum Organum* to King James I, he wrote to his sovereign that he hoped the King would be as long in reading it as the author had been in the composing and the polishing—well nigh thirty years. A month or two later, the King said that the Lord Chancellor's last book "is like the peace of God, which surpasseth all understanding."

THINGS OF BEAUTY

Book titles are sometimes fearful and wonderful. One ambitious old theologian gave his work the following name: *Some Fine Baskets Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.*



In Reply

A Department of Questions and Answers

QUESTION: Does the resemblance of a child to one parent necessarily mean that the child inherits that parent's characteristics?

ANSWER: While literature on this subject may be available, I have not had the opportunity to examine such reports, so my remarks will be limited to personal observations and cases that have come under my consideration.

The resemblances between children and parents are often marked, and there can be no reasonable doubt that peculiarities of appearance and temperament descend through families. In some instances there are breaks in the descent, however, and children may resemble ancestors several generations removed. We also know that association distinctly affects dispositional patterns, and these patterns, in turn, can modify, at least to a degree, the appearance of the personality.

It would not seem wise, however, to assume that similarity of appearance inevitably indicates similarity of temperament. The child inherits from both parents and shares a blood descent with the families of the father and mother. There is a tendency for male children to perpetuate the obvious characteristics of the female parent, and vice versa.

Here again, however, there are exceptions, possibly due to the intensities of parental temperaments. Dispositions seem more often perpetuated than genius or special ability. It is not by any means inevitable that extraordinary parents have extraordinary children—in fact, the reverse is noticeable. There is an unfortunate tendency to perpetuate negative rather than positive attributes. We seem to inherit weaknesses, but must develop our own strength.

The genius equation suggests that the parent may have attempted to force the child beyond its natural inclinations, and thus have caused a rebellion against latent abilities which, if allowed to develop naturally and normally, might have inclined the child to follow in its parent's footsteps. Most geniuses are difficult to live with as persons, and the child may develop antagonisms against lines of activities which seem to have interfered with its own happiness during formative years. There is the classical example of the minister's son who becomes the problem-child of the neighborhood. Overdoses of highly special-

ized environmental influence and the natural desire of the parent to transfer its personal objective to a son or daughter interfere seriously with the child's psychic statement of its own identity.

Life is achievement, and the young are inclined to demand the right of achievement. If a career is handed to them or bestowed upon them, they are denied a certain self-satisfaction. They become merely fulfillments of the dreams of others, and each of us prefers to select a purpose for living and fulfill it according to native inclination. Thus, the more the parent presses, the more likely the child is to turn its attention in other directions.

Families are patterns, and each member of the establishment contributes positive or negative factors to a common chemistry. To a degree at least, the child is a symbol of that common chemistry. The compound may not resemble closely the elements of the previous pattern, but they are present in a new arrangement, and our equations are very real, but often difficult to trace.

Let us assume for a moment that a child coming into a family has a distinct life-pattern requiring unfoldment and expression. The entity is primarily an independent person, although it may require many years to attain maturity of self-expression. This independent person is placed in a situation to which it must adjust, and adjustment means modification and a degree of compromise. The more dominant the environment, the more imperative the need of adjustment becomes and usually the greater the compromise of personal characteristics. If the adjustment is too great and the inner strength of the child refuses to accept defeat from environmental pressures, there is a tendency to develop frustrations and neuroses. The child either retires to fulfill its own pattern by recourse to fantasy and daydreams, or it rebels and may become unadjusted or even antisocial. Most parents are unaware that children are persons, requiring thoughtful consideration and direction.

Assuming that the home environment is moderate and parental pressures are reasonable, we may then expect the children to react normally, both internally and externally. The normal child does not resent reasonable discipline, nor does it develop psychoses when it is justly corrected or reminded of its shortcomings. It does, however, resent the very same pressures that its parents themselves would resent. If its sense of justice is outraged or it is punished for faults which parents justify in themselves, it is damaged by inconsistencies and contradictions which it is not wise enough or old enough to accept.

Neurotic parents are likely to have neurotic children, not by heredity but by transmission through example. Divided families divide the allegiances of the young, and it is a mistake to require of children that they should judge motives or analyze situations beyond the capacity of the immature mind. The child is likely to cast its lot with which ever parent bestows the most favors or stimulates the larger sympathies. Parents who share their domestic troubles with their young children and try to recruit sympathizers in this way are guilty of a grave injustice.

It seems to me that children reflect as many moods as they inherit. With the exception of an occasional incorrigible, most young people develop conflicts within themselves similar to the conflicts which surround them. A dissipated man finds his intemperances perpetuated in his son or daughter. The neighbors may say that it is heredity, but we must remember that the child was brought up in an atmosphere of insecurity. Not only was there a bad example, but the parent, because of his own instability, burdened the family with numerous examples of bad disposition and inconsideration. The intemperate father indulged a variety of negative moods, lacked maturity in himself, and, regardless of his material success, was by disposition a perpetual adolescent. His conduct antagonized his wife, and she, in turn, was forced to tolerate an un-

healthful situation. No one was happy, and life became plagued with negative uncertainties and probably unpleasant domestic scenes.

Even if the parent were not actually cruel, unkind, or biased, it is almost a rule that an alcoholic is himself neurotic or frustrated in some way. Certainly, he is not companionable, and even if he is well-intentioned, he lacks qualities which the child will naturally respect. At best, the domestic patterns are at loose ends, and the child growing up through such conditions will arrive at maturity with his own internal life also at loose ends.

It has been observable that interracial marriages frequently result in personality conflicts in the progeny. This is not a matter of prejudice, but originates in the psychological differences which usually accompany the interracial equation. Racial backgrounds are often perpetuated even after several generations of life in this country. It takes from eight to nine generations to exhaust traditional pressures. Foreign nations, especially those with different racial stock, have their own customs and their own specialized attitudes on such relevant matters as marriage, home, the religious training of children, and social practices. The child confronted by two divergent streams of tradition is likely to find the blood descent further complicated by these hereditary policies. The parents are not to blame. They are only perpetuating the pattern under which they were reared, feeling it a duty to be loyal to the concepts of their own clans.

Anything which causes a child to feel itself different, strange, or peculiar causes hardship. Other children are quick to emphasize differences and persecute that which seems strange or unusual. Parents work a great hardship when they give children odd or eccentric names. Very few small boys want to face life as "Reginald" or "Archibald," and a young lady who awakens to self-realization to find her name to be "Petunia" or "Mehetabel"

can not completely survive the ordeal without psychic shock. I have known parents who spent days trying to find an unusual name, failing to realize that the unusual is a penalty among children.

The structure of the human face and head permits only minor modifications of appearance without actual deformity. Yet it is amazing how completely details alter expressions and convey individuality. There is no doubt that Porta, one of the first physiognomists, was correct in his general observations about temperament and appearance. He based his researches upon fragments of Aristotle's writings, which attempted to demonstrate that persons resembling certain animals were likely to exhibit the characteristics of these creatures. Lavater extended the opinions of Porta and kept an accurate account of numerous instances to substantiate this hypothesis. Appearance must therefore be regarded as an index to character, but the trained observer has learned that the human face, as a compound of structural elements, must be carefully and critically examined if it is to be used as an index to temperament.

Persons closely resembling each other, when observed superficially, are found to be quite different upon more thorough examination. Only the painter or sculptor can fully appreciate the subtlety of human faces. If, therefore, we say that a boy resembles his mother, we usually mean that certain contours are similar or some predominating factor has created an illusion of likeness. This general illusion obscures the numerous dissimilarities, and the mind, by the process of visualization, completes its own expectancy of similarity. Actually, there is scarcely an important person in public life for whom it would not be possible to discover a double or appearance-counterpart. These may be so exact as to be undistinguishable except by a trained observer. The recent European dictators supplied themselves with these doubles on numerous occasions.

A man I once knew resembled the late Theodore Roosevelt so perfectly that

friends and strangers alike remarked upon the circumstance. As time passed, this man took a lively interest in the life and career of the immortal Teddy. He cultivated the same mannerisms, wore the same types of clothes, smoked the Colonel's favorite brand of cigars, and worked his face into a reasonable facsimile of the late-President's toothy grin. My acquaintance, however, failed to duplicate Theodore Roosevelt in one particular—he accomplished nothing in life worth remembering. He was not a forceful character, and the resemblance, if anything, detracted from his success.

Many resemblances are heightened by mannerisms. These are likely to be copied by children and thus increase the illusion of similarity. The cultivation of peculiarities of others may be a kind of hero worship or only the tendency of the young to ape the manners of the old. Such copying does not convey any proof that the person doing the mimicry shares the quality of the one he imitates. The only significant mannerisms are those which emerge naturally from within the person. It is often hard to decide which peculiarities are native and which are acquired.

Several children in a family may look alike to a certain degree without sharing dispositional tendencies. This would indicate that the human being as a person can dominate both heredity and environment and remain himself, even under pressures which have detracted from the self-sufficiency of his brothers and sisters. It is quite possible that a startling similarity between a child and a parent may present another group of hazards. The parent may more easily transfer his own convictions to one in whom he sees a startling resemblance to himself. Transference of affection from a widowed mother to a son may be more intensive if the boy closely resembles his father. If there are several children, those resembling different relatives become, to a degree, substitutes for these other persons. If we have a distaste for an uncle, we are more likely

to project that distaste upon a nephew if he resembles his father.

Thus resemblances are reminders. Through them the past comes back to life, the dead live again, and subjects which might otherwise be closed are reopened. We expect people to act like the folks they resemble. If we remind them of this often enough and take it sufficiently for granted that they will react in certain ways, we force, or at least press, the fulfillment of our expectancies. As time goes on we mold these people, and then solemnly proclaim that they have done precisely what we expected. As I am writing this, the local newspaper publishes an account of a child-beating. The mother, in jail, explained that she could not resist the temptation to beat the child because it resembled her delinquent husband.

It follows that similarities of appearance to progenitors may result in peculiar difficulties in the lives of growing children. Many families are burdened with feuds and antagonisms which are perpetuated from one generation to another. Young people are frequently punished for resemblances or mannerisms which reactivate unpleasant memories in their elders. This circumstance also leads to many instinctive likes and dislikes in the associations of adults. We may not know why we take an aversion to some perfect stranger. We may consider it a form of hypersensitivity, when in reality it is an association-mechanism. Uncle Hezekiah had a pronounced cowlick, and was a suspicious and taciturn old gentleman. Instinctively, we bestow his characteristics on anyone with a cowlick. Aunt Mathilda had large and prominent ears. She was a grand old soul, whose homemade bread and jam had delighted our younger years. We instinctively associate large ears with a genial disposition and good homecooking. Love at first sight might be our subconscious response to a girl with ears like auntie.

Most folks choose to be consistent, even while administering their inconsis-

encies. It is difficult to decide that we dislike someone and then be forced to admit that we were wrong. Occasionally, we exhibit such heroism of integrity, but more often we resolve to find something wrong at all costs. Hypercriticism always accomplishes its perfect work, and if we try hard enough, there is always some fault that can be discovered and emphasized. Our first reaction may be due only to some completely fortuitous association of appearances, but once we have accepted the negative impact, we are more interested in justifying our instincts than in proving that they are wrong. Thus, difficulties that begin as accidents are perpetuated by intent.

It is not necessary to inherit normal human frailties from anyone in particular. We all have them, and most of the faults that we criticize in others are flourishing also in ourselves. It is common in families for each side to conclude that the difficulties in the dispositions in children are due to heredity from the other side of the family. In truth, these negative traits of character are the common heritage of the species. If left untutored and uncontrolled, faults will develop like weeds in a neglected garden. There is no use blaming anyone for the presence of weeds; they are as much a part of Nature as are the flowers. Criticism should be reserved for those idle or thoughtless gardeners who do not protect their valuable plants from the encroachment of weeds. All children have faults, but those parents are most admirable who use every possible means to re-educate the energies and potentials of their children.

The average modern family has a limited perspective on the dispositions of the young. Where there is only one child or possibly two, experience is so highly specialized that we are inclined to generalize from inadequate perspective. In older families in which there were frequently a dozen or more children, the individuality of the child was more obvious and the diversity of personalities more easily appreciated.

A family I know of consisted of twenty-one children. Nineteen lived to maturity. All practiced different professions, built completely different homes, and had widely separated interests. As they grew older, these children expressed highly specialized religious interests and revealed widely scattered aptitudes. Some remained in small communities, others chose large cities, and a few settled permanently abroad. Some were musical; some, literary; others, born businessmen. One daughter chose the theater; another become a school teacher; and a third gained dubious distinction as a social butterfly. A younger son in this family told me that he considered himself peculiarly fortunate. "There were so many of us," he explained, "that no one was pampered, no one babied, and no one spoiled. Early, we had to share among ourselves the affections of our parents and such amusements as they could provide. We never had the opportunity to be selfish or to develop some private program to exploit our parents. We shared, and shared alike. The older helped in the care of the younger, and our parents themselves were just too busy making ends meet to indulge neurotic tendencies."

Where all the family affections are dumped on one or two children, who are expected to provide ample material for the fulfillment of paternal and maternal inclinations, it is very easy to overtry, overdo, and overshadow. Most children, especially when they are quite small, react badly to being constantly the center of attention. They instinctively discover that they can easily tyrannize over their own parents. Gradually they observe the strategies of their elders and do a little experimenting themselves. A well-known religious leader of the last century found that it was possible to dominate almost any situation with a well-timed fit of hysterics. Later, this procedure was interpreted as signifying a high degree of spiritual sensitivity, but it was never anything but a bad disposi-

tion. The "nerves" were not inherited; they were just copied.

There is no doubt but that certain physical tendencies and biological deficiencies descend through families. Disposition is affected by health, and certain ailments are accompanied by pronounced changes in temperament and character. We are more inclined to be optimistic if our energy resources are abundant, and physical discomfort, even though it is not sufficiently intent to be called pain, depresses moods and inclines toward melancholia. Thus, through the inheritance of health-tendencies, we may observe the perpetuation of certain inclinations or predispositions. More research should be done to classify disposition as a symptom of physical and psychological sickness. The healthy person will find it easier to outgrow prejudice, overcome fears, and cement enduring friendships. As the body can, and does, affect the thoughts and emotions, so these, in turn, are responsible for many of the troubles of the flesh. It is now possible through supplementary nutrition to neutralize biochemical unbalance and supply the material necessary to correct deficiencies. Any child exhibiting symptoms of low vitality, irritability, moodiness, or nervous tension should be given immediate attention before the disposition becomes set in some negative pattern.

It may be that under such conditions the child is adversely affected by difficulties in the home. It does not follow that irritable parents have irritable children; rather irritable parents make children irritable. When the child as a living and vital force contributes further nervousness to a tense parental situation, the results can be devastating.

It is well-established that the children of secure homes have the larger probability of reaching maturity without psychotic pressures. Beware of children who become too intensive in their interests at a time of life when their activities should be diversified. If little Oswald has his nose in a book all the time, it may not follow that he is a

potential Plato. If young Horace spends twenty hours a day with his chemical experiments or his amateur researches in atomic fission, this is not a sign that our heir apparent is the Einstein of tomorrow. These tremendous intensities are defenses of some kind and tell us that the child is not happy, secure, or oriented in his own proper sphere. He may become a genius, but, like most of these exceptional characters, he will have slight capacity to be happy himself or bestow happiness upon others. Children, like adults, escape pressures by throwing themselves into some kind of activity. The more completely they submerge their lives in some highly specialized field, the more necessary it is to guide them back to social adjustment.

Peculiarities of appearance may cause parents to develop special attitudes toward each of several children. The one who resembles father will receive different treatment than the one resembling mother. There is no intention to be unfair, and the treatment may not be actually in favor of one or the other. The mere fact of a different approach to a child whose nature has been estimated from its appearance can intensify individuality factors, and cause children who would naturally be similar to become more and more distinctly dissimilar.

Sometimes it happens that the family profile leaves much to be desired. If appearance is peculiar to the degree of creating self-consciousness, it can cause parallel reactions in several different instances. If father had a receding chin, an overprominent Adam's apple, buck teeth, or an overample nose, such deformity may have seriously interfered with his success in life and his social adjustments. He may have attempted to compensate by aggressiveness or timidity, but almost certainly he suffered. In such cases plastic surgery works wonders, and can change complete life-patterns for those who have the courage to undergo the ordeal.

Father passed on the buck teeth or the squint or the elephantine ears to his son.

The boy must go through exactly the same experiences that conditioned his father. Penalized by his appearance, he may even seek advice, and the parent will suggest whatever course of action he himself has followed. Thus, appearance causes temperaments to be alike, to face the same critical decisions, and to decide them in similar ways. Today intelligent parents immediately arrange for the correction of any asymmetry of appearance so pronounced as to intensify the inferiority complex. In this way, much future sorrow and pain are prevented. The child is released from patterns that might limit its future.

The religious training of the young has much to do with the formation of character. Nominally small children are assumed to have the same religious convictions as their parents. Some sects and creeds are so liberal and vaguely defined as to have slight psychological significance. Others, however, are so dominant and distinct and so constant in their processes of indoctrination that they do modify characteristics of personality, even at an early age. If the child accepts the faith of its father and builds its own psychology upon the foundations of this faith, it is almost certain that personality resemblances will be evident. After all, we are, to a degree, what we believe, and the more unique and exceptional our beliefs, the more these will mark our temperaments and separate us from those with contrary convictions.

Some statistics are available relating to the effects of sectarianism upon the human consciousness. We know that the members of certain religious organizations are more subject to particular ailments than the members of other sects. There is, for example, a distinct difference in the suicide rates among the various Christian-Protestant denominations. Thus, what we believe either makes us happier or more unhappy, bestows a sense of security or insecurity, and confers hope or fear. If we believe as our parents believed, we will therefore resemble them more closely than if we

develop other beliefs based upon contrary codes.

Education differs so distinctly from generation to generation that it is difficult to determine its effect upon the young at any given time. It is a fact, for example, that uneducated parents nearly always want their children to have the best educational opportunities. The unlearned father does not realize how little learning the university can bestow. Those in higher social brackets have certain loyalty to the Alma Mater. Naturally enough, the Harvard man wants his son to be a Harvard man. Thus, we select for our children ways that we have found satisfactory for ourselves, transforming them, little by little, into reasonable facsimiles of ourselves. Similarity of training and opportunity often results in what might first appear to be the perpetuation of tendencies.

A man naturally expects his eldest son to follow in his business or profession. This is part of the psychology of survival. There is slight satisfaction in creating an empire, even though it be only a chain of grocery stores, unless it will survive us and be carried on by our children and their children. For this continuity to fail threatens the death of our dreams, and this is more serious by far than personal decease. As we prepare our son to carry on, we indoctrinate him with our concepts and seek to transfer to him our policies, methods of judgment, and programs for expansion. Gently, lovingly, but very, very firmly, we mold the young man, convinced that we know what is good for him. Claiming to be unselfish, we are actually completely selfish, but have never analyzed the situation impartially. Later, when our son becomes vice-president of the board, some third-assistant vice-president in charge of ways and means will observe reverently: "A fine young man—just a chip off the old block."

Tastes become important in the formation of character. Children brought up in a mature, cultural environment, surrounded by simple, but fine, things,

develop in their turn appreciation for quality and refinement. These motives can be as important for success as the mere accumulation of goods or the acquisition of power and authority. Parents who appreciate art and music, good literature, and the social graces bestow these early by example. Interests and aptitudes nearly always develop as means to accomplish certain required and envisioned ends. The son and daughter may choose a way of life which will keep them in contact with a quality of living similar to that which they enjoyed in childhood. A daughter brought up in a home that emphasized music is almost certain to be influenced by this factor in the selection of a husband. She may choose the poor musician rather than the wealthy industrialist, simply because music is intimately associated with her convictions about security and happiness. Also, the music in her childhood home came from somewhere. It represented the interests of her parents. Her own decision may be the same as that made by her mother, but this is not necessarily heredity; it is her natural selection of the familiar, if that familiar has been satisfactory.

It is well-known that children from happy homes are inclined to select marriage partners resembling their parents. Daughters who are especially close to their fathers are likely to marry older men, because they find younger men do not compare favorably in terms of mental maturity. The sons of invalid mothers frequently marry sickly or invalid girls, so that they can continue to nurse someone. The instinct to protect and to serve has become so deep-rooted that it is painful to contemplate living without these determinants. Children of large and happy families generally want large families themselves, and most bachelors and bachelor-girls have been frightened away from marriage by the memories of discordant or broken homes. I remember one case where a psychiatrist was explaining two generations of domestic difficulties. The physician remarked: "His father shouldn't have married and

neither should he." The first bad home was certainly a major factor in the second. Both marriages involved the same unfortunate patterns, which were impressed upon the subconscious of the son and made it impossible for him to act without prejudice and pressure.

There are several eccentric factors which also conspire to perpetuate attitudes from one generation to another. Periodically, the world is afflicted with political upheavals, wars, and economic depressions. No generation escapes these plagues completely, and under their pressures, human personalities reveal measures of strength and weakness that might otherwise pass unnoticed. Under stress and strain, we reveal ourselves more clearly than at any other time. If, when we were small children, the family was demoralized by a national financial crisis, the incident is deeply etched upon our consciousness. Thirty years later we find ourselves passing through a cycle of similar depressions. This revitalizes the earlier memories and releases the blind fears and anxieties which were transferred to us from our parents. These repetitions of social calamities result in parallels which are also tossed aside as phenomena of heredity.

After all these modifying circumstances have been considered, just how much of the individual remains? Remove his pressures, and where is *he*? Many psychiatrists have asked the same question, but when we are through peeling off the pressures, very little that is tangible remains. Probably this is due to the fact that we have no way to estimate or measure the normal. That which is without pressure is without dimension.

There is one difference between a man and his son that nothing can completely neutralize and that is the time interval. The son lives in a different generation, and will extend his life into a future which is beyond the horizon of his parent. In some mysterious way, this time interval protects selfness, bestowing upon each a uniqueness that cannot be denied or destroyed. In some

way the son is his father plus, and this added ingredient confers a zone of personal accomplishment and the expression of a personal being. We can become like others by accident or by circumstance, but we can become ourselves only by intent. In the course of living, a gradual decision arises and demands attention. Either we are slowly submerged in the patterns of others or we gradually emerge into a clear statement of our destiny. All of us have the opportunity to emerge, but only a few in each generation accomplish this liberation.

To escape from heredity means to outgrow not only inherited tendencies, but also the environment of early life. To do this, the individual must become stronger than the pressures which have fashioned his personality. Such strength is rare, but the cultivation of it is possible for those willing to make the required dispositional and temperamental changes.

Modern living is largely a matter of adjusting to the rather severe patterns of two- and three-room apartments. In New York, the vast apartment house is practically a city within a city. Within its high walls are thousand of cliff-dwellers, each trying to build a home within a rigidly limited space-allotment. It is surprising what these people can accomplish. Quickly, under loving thought and care, a small world is created out of the bare and bleak essentials provided by the landlord. The apartment takes on the atmosphere of the occupants almost immediately, and in a short time we lose all sense of its remote and artificial characteristics.

In the same way, when the human spirit comes into incarnation, it must take a vehicle provided by the laws governing human generation. It must also enter an artificial state of limitation, and accept a code of activities completely foreign to its own intrinsic nature. Through infancy and childhood, the consciousness is struggling to orient itself in a world of objective activities. It is also hard at work molding and

modifying the body, and using such materials as the body supplies.

While it is sufficient unto itself, the human spirit cannot adjust to the material, external requirements of a time and a place without parental guidance. Through the parent, the growing child learns the rules of the physical society of which it has become a part. The external adjustment must come first, and it must be accepted without complete understanding. Failure to adjust physically brings such heavy penalties from society that the whole career may be disfigured or even destroyed. But the human being never ceases to strive for a state of selfhood. Gradually the entity overcomes heredity and emerges into a state of psychological maturity. This is the classic pattern, but this emergence is not attained if the pressures from the environment are too intense or sustained. Theoretically, the domination by the self of its own vehicles and bodies is the beginning of free individual existence. From that time on heredity survives only as a framework or the outer dimensions of a house. Within the house supplied by heredity, the individual builds his own home. This home is the place in which the entity can express itself, be itself, and mold environment to the requirement of itself.

These processes are too subtle to be visible to those who consider only appearances. The man may still look like his father, but he ceases to perpetuate his father when he begins to operate as a personal being. He must still use what he has learned and his reactions thereto in the expression of himself. He will speak the language of his nations, but he will use this common tongue to express the convictions of himself. He will wear traditional attire, pay his taxes, and appear as one of many, but actually as far as he is concerned he is separate and distinct. This must be true or the significance of evolution as a way of growth would be completely destroyed. Life emerges through form, just as the

human consciousness must emerge through heredity and environment.

Perhaps it would be wiser if parents would not enter a state of competition with their own children. The responsibilities of parenthood do not imply the domination of the child but the intelligent directions of its efforts. The child can obey without ceasing to exist as an individual, and when obedience means the complete acceptance of the parent's thoughts, opinions, feelings, convictions, and beliefs, the result is disastrous.

Parental love, like most other forms of affection, has a terrific absorbing quality. The more we love someone, the more completely we want to dominate him. We take over little by little every free instinct, and resent the slightest interest he may have in anything or anyone except ourselves. The more completely we try to possess in this unreasonable way, the more quickly we are likely to lose. Parents must not absorb children and smother them with protection and indulgence. It is just as important for the child to respect himself as it is for him to respect us. Finally, his code of virtues will be measured by his own standard of honor; this standard must be strengthened.

Love which absorbs reduces the object of affection to a negative and insecure state of being. An individual in whom self-reliance has been undermined is deprived of a strength which he may need at almost any time. Parents overwhelm and dominate their children; then, in the course of years, must die and leave these children totally unprepared for individual existence. The dominating parent is sowing a whirlwind, and somewhere, sometime, must reap what he has sown. No one is happy who is an imitator. We cannot fulfill our own needs by trying to live the life of someone else. To the degree that we perpetuate only the convictions of our clan, we fail as human beings and prepare for lonely and insecure futures.

If we see our children perpetuating our peculiarities, we may accept these symptoms as warnings and indices of possible complications. Have the characteristics that we see repeated in our children been of any practical or constructive value to ourselves? Do we feel the need of saving our sons and daughters from the very fallacies that we are still indulging everyday? If so, the surest way is to correct them in ourselves and not try to thrash them out of junior. Likely as not, he will be as reluctant to mend his manners as we have been. He is not improving at ten years of age, but we are not improving at forty years of age. We have many practical inducements to improve character and disposition which a ten-year-old boy cannot possibly understand. Yet, with all the inducements, all the horrible examples, all the tragic consequences, we as adults still do as we please. We cannot make deep and lasting impressions upon our children unless we can convince them that our recommendations are sufficiently important to be worth living as well as preaching.

The growing child gradually reacts to the pressure of the mass mind. He first contacts this when he goes to school and mingles with other children. He suddenly realizes that he is part of a social system which is not especially interested in him. The dominating convictions of society flow in upon him from his playmates, motion pictures, radio, picture books, and now television. While this pressure is impersonal, there is so much mass behind it that it can move an unadjusted child from its insecure footings. The young person learns the superficial security which comes from conformity. The only way to be popular is to do what others do and at least appear to enjoy the doing. Here, again, is pressure calculated to undermine the power of self over environment. To the degree that we are defeated by mass motions, we come to look alike, act alike, and think alike. If grandfather was a victim of the mass, father followed the herd, and we follow

father, the three generations have negative adjustments in common. These adjustments, by depreciating individual characteristics, make not only families but entire generations of nations and races resemble each other.

The majority of human beings have neither the courage nor the internal intensity to resist the pressure of masses. If they attempt to be individual beyond their capacities, they come to grief. Conformity is the safer way for those whose internal resources cannot carry individuality with poise and dignity. Conversely, the strong individual must preserve himself, for if he is overwhelmed by the mass mind, his life and character are irreparably damaged.

The descent of family characteristics depends, to a degree, upon the dominance of parental personalities. Children will be more influenced by the home environment if it is strong and cleverly defined. Sometimes, therefore, an uncle, aunt, or grandparent, or even a brother or sister may contribute more to the formation of a child's character than its mother or father. Some families make much of the psychological importance of ancestry. A famous person somewhere in the background of the clan survives as a moral force, much as national or racial heroes influence the futures of countries. Illustrious ancestors are made to demand special activities, choices, and decisions. We are inclined to require that children fill dead men's shoes. The boy is taught that it is little less than a disgrace for him not to study law when his grandfather was a Supreme Court Justice. If these pressures make him accept a career for which he is not essentially fitted, he may become a mediocre lawyer, not by inheritance, but by conditioning.

The more we examine the subject of heredity, the less inclined we are to accept the obvious conclusion that we simply inherit dispositions and temperaments. Rather, we receive a legacy of pressures along with the family goods, and these pressures we are required to

have and to hold. To rebel is to betray the family tradition. We are only loyal to the degree that we perpetuate the past, whether it be good, bad, or indifferent. If we are so indoctrinated from infancy, it is quite possible that we will accept the burden and submerge our personal inclinations. Then, as responsibilities increase, we gradually lose the power of choice, and must remain in lines of endeavor which have already become the source of livelihood. One of the reasons for the prevailing mediocrity in the learned professions is this indifference to natural aptitudes on the parts of parents when planning the futures of their children.

When we assume that the child is merely the extension of the parental compound into a new generation, we act accordingly. We take it for granted that certain characteristics will be present, and if we fail to find them we use every possible means to bring them into existence. A strong, aggressive man observing that his oldest son is a sensitive, retiring lad feels it to be his fatherly duty to develop the combative instincts of his son. The result is conflict in the child's own nature, and this internal discord will be carried throughout life as a heavy burden of psychic pressure.

Policies which develop in families and are transmitted from generation to generation can also cause the repetition of disasters. Faults must be corrected by family planning. We cannot expect to solve unusual situations by waiting and hoping or even by resignation to the inevitable. The child is a practical demonstration of the family policy and reveals the inevitable outworking of attitudes and convictions. If things go badly, something is wrong. Intelligent solutions may require that the parents change their own concepts, and consider their children as mirrors reflecting the ancestral dispositions, and tendencies. The child is an effect, the cause of which must be qualitatively equal to the effect, not only physically, but also emotionally, mentally, and spiritually.



Library Notes

By A. J. HOWIE

Words to the Living -- About the Dead

(Conclusion)

The universe is sublimely silent—it offers no verbal proofs regarding human destiny. But the motions of the universe are apparently inevitable despite human belief.

Man's belief or doubt will not change the continuity of his destiny, or his participation in the larger unity of the universe. But man could find great present comfort in the teachings that have given spiritual nourishment to many ages. It seems futile for anyone to limit his sphere of realization because of prejudice or ignorance.

The following digests are taken from teachings that are all older than 2500 years—the Platonic selection being the most modern—all are pre-Christian. Yet there is nothing in these great teachings that should offend the most ardent Christian unless he wants to limit God to conform to his own limited understanding. There are many thoughts and ideas in these writings to take the sting out of death, to reconcile all of us to the frequent partings of the way.

These are but fragments from the wealth of literature yet to be made part of our understanding. We hope that they will introduce the readers to new

vistas by encouraging the complete reading of the works from which the fragments are taken.

"Of many I go as the first.
Of many I go as an intermediate.
What has Death to be done
That he will do with me today.

.....

Like grain a mortal ripens!
Like grain he is born hither again!"

—Katha Upanishad

FROM:

The Republic of Plato as translated by
Thomas Taylor. London, 1804.

SOCRATES: "But what is there that can be great in a little time? for all this period from infancy to old age is but little in comparison with the whole."

GLAUCO, a brother of Plato: "Nothing."

SOCRATES: "Do you think then that an immortal being ought to be more concerned about such a period than about the whole of time?"

GLAUCO: "About the whole, I think. But why do you ask?"



SOCRATES: "Have you not perceived that our souls are immortal and never perish."

GLAUCO: "Not I. Are you able to show it?"

SOCRATES: "I think you can show it yourself, for it is not difficult."

GLAUCO: "But it is difficult for me. Let me hear it from you."

SOCRATES: "There is something which you call good, and something which you call evil. That which destroys and corrupts is the evil, and that which preserves and profits is the good. Each particular is destroyed and dissolved by its own innate evil. That which is good never can destroy anything. Injustice, intemperance, cowardice, ignorance render the soul evil and destroy it. Thus the soul of the foolish man is destroyed by his own injustice, intemperance, cowardice, ignorance, in the same way that disease, which is the baseness of an animal body, dissolves and destroys the body. Corruptions separate the soul from the body.

"It is not concealed from the gods what kind of man each is, the just and the unjust. The just one will be beloved of the gods, and the unjust, hated. Whatever comes to the just man from the gods will all be the best possible, *unless he has some necessary ill from former miscarriage*. If he happens to be poor, diseased, or beset by any other seeming evils, those adversities will result in something good for him either whilst alive or dead. He who inclines earnestly to become just, and practices virtue as far as it is possible for man to resemble God, is never neglected by the gods.

"This is not based alone on hearing or reasoning. Erus, a Pamphylian, died in battle. On the 10th day when the rest of the slain were carried off badly decomposed, Erus was found to be sound. Therefore he was taken home to be given a suitable funeral. On the 12th day as he was placed on the funeral pyre, he revived. Erus then told what he had seen in the after-death state.

"When his soul left the body, it went with many others to a certain demoniacal place where there were two chasms in the earth, and two other openings in the heavens opposite to them. Judges sat between these openings and commanded the just to go to the right hand and upwards through the heavens, fixing before them the accounts of the judgment pronounced; but the unjust they commanded to the left and downwards, and these likewise had behind them the accounts of all they had done.

"But when Erus appeared before them, the judges said it behooved him to be a messenger to men concerning things there, and they commanded him to hear and to contemplate everything in the place.

"He saw the souls after they were judged departing through the opening to heaven and into the earth. Out of the other opening of the earth rose souls full of squalidness and dust; and through the other in heaven he saw souls descending pure from heaven. They gladly went to rest themselves in a meadow as if from a long journey. Acquaintances saluted one another. Those who rose out of the earth asked concerning the things above, and those from heaven asked concerning the things below. Those from heaven described their enjoyments and spectacles of immense beauty. Those from below wailed and wept as they recalled the things they had suffered and had seen in their journey under the earth—for it was a journey of a thousand years. They had been punished separately tenfold for unjust actions committed or persons injured. Those who had caused many deaths, either by betraying cities

or armies, or bringing men into slavery, or being confederates in other wickedness, for each of these they had reaped tenfold sufferings. If they had benefited any by good deeds, had been just and holy, they had been rewarded according to their deserts.

"Erus said he was present when someone asked where the great Aridaeus was. Aridaeus had been tyrant of a certain Pamphylian city a thousand years before, had killed his aged father and elder brother, and had committed many other unhallowed deeds. The questioner was told that Aridaeus would never come. Aridaeus, with other tyrants and a few private persons who had committed great iniquity, had been seen near the mouth of the opening when they imagined they were to ascend. The mouth of the opening would not admit them, but bellowed when any attempted to ascend who were polluted with wickedness or who had not been sufficiently punished. Of all the various terrors, the greatest was that the mouth would bellow when one attempted to ascend. When it was silent, every one most gladly ascended.

"When the opening had refused to admit Aridaeus and the others, fierce men, fiery to the view, had bound their hands and feet, thrust down their heads, pulled off their skins, and dragged them to an outer road, tearing them on thorns. They had declared to those who passed on what accounts they suffered these things and that they were carrying them to be thrown into Tartarus.

"After seven days in the meadow, they departed on the eighth day, and arrived at another place on the fourth day after. From above they perceived a pillar of splendid pure light extending through the whole heaven and earth. From the middle of the light at which they arrived in one day's journey, they perceived that the light was the belt of heaven from whose extremities the *distaff of necessity* is extended, and around which whirls a concatenation of eight hollows of varying diameters, colors, and speeds. The seven inner circles turn in

contrary motion to the eighth.

"Carried round on the upper side of each circle is seated a Siren who intones the diverse modulations of one voice. All eight voices compose one harmony.

"Seated on three thrones equidistant from each other are the daughters of *Necessity*, the Fates singing in harmony with the Sirens—Lachesis singing the past, Clotho the present, and Atropos the future.

"After the souls arrive here, it is necessary for them to go directly to Lachesis. Then a certain prophet ranges them in order, and afterwards taking the lots and models of lives from the knees of Lachesis, he ascends a lofty tribunal and says:

"Souls of a day! The beginning of another period of men of mortal race. The daemon shall not receive you as his lot, but you shall choose the daemon. He who draws first, let him make choice of a life to which he must *of necessity* adhere. Virtue is independent, of which each shall partake more or less according as he honors or dishonors her. The cause is in him who makes the choice; God is blameless."

"Saying thus, he threw the lots to them. Each took up the one which fell beside him—he was allowed to take no other. After each knew what number he had drawn, the prophet placed on the ground before them the models of lives, many more than those we see at present. Animal lives, human lives, tyrannies, some perpetual, others destroyed in the midst of greatness, and ending in poverty, banishment, and want. There were lives of men renowned for beauty, strength, agility; others for their descent.

"But there was no disposition of soul among these models because, *of necessity* on choosing a different life, it becomes different itself. As to other things, riches and poverty, sickness and health, they were mixed with one another, and some were in middle station between these.

"The prophet spoke again: 'Even to him who comes last, choosing with

judgment and living consistently, there is prepared a desirable life—not bad. Let neither him who is first be negligent in his choice, nor let him who is last despair.’

“After the prophet had spoken these things, the first who drew a lot ran instantly and chose the greatest tyranny, but through folly and insatiableness had not sufficiently examined all things on making his choice. He was ignorant that in this life there was such a destiny and other evils that afterwards, when he had considered it at leisure, he wailed and lamented his choice, not having observed the admonitions of the prophet. Yet he did not accuse himself as the author of his misfortunes, but fortune, the daemons, and everything instead of himself.

“He was one of those who came from heaven who had in his former life lived in a regulated republic, and had been virtuous by custom without philosophy. There were many among those who came from heaven who were unexercised in trials. Most of those who came from earth had endured hardships and had seen others in hardships; these did not precipitately make their choice.

“Hence, through the fortune of the lot there was an exchange of good and evil things to most souls. If one would always philosophize soundly when he comes into this life and the lot of election should not fall on him the very last, it would seem from what has been told us from thence, that he shall be happy not only here, but when he goes hence; and his journey hither back again shall not be earthly and rugged, but smooth and heavenly.

“After all the souls had chosen their lives according to the lots drawn, they went to Lachesis who gave to each the daemon he chose to be the guardian of his life and the accomplisher of what he had chosen. The daemon first conducts the soul to Clotho to ratify under her hand, and by the whirl of the vortex of her spindle, the destiny it had chosen by lot. Then the daemon leads the soul back to the spinning of Atropos who

makes the destinies irreversible. From there they proceed directly under the throne of *Necessity* and march into the plain of Lethe amidst dreadful heat and scorching.

“When night came on, they encamped beside the river Amelete whose water contains no vessel. All must drink a certain measure of this water—the imprudent drink more than the measure. He who drinks always forgets everything. At midnight, while they slept, there was thunder, and an earthquake, and they were suddenly carried upwards, some one way, some another, approaching generation like stars.

“Erus was forbidden to drink of the water, and that was why he awakened to find himself on the funeral pyre.

“Hence, friend Glauco, it appears that every one of us should become an inquirer and learner as to how to become expert and intelligent in discerning a good life, and a bad life. How to choose everywhere, at all times, the best of what is possible, considering all the things just mentioned, both compounded and separated from one another, what they are with respect to the virtue of life. To understand what good or evil beauty operates when mixed with poverty or riches, and with this or that habit of soul. What is effected by noble or ignoble descent, by private or public station, by strength or weakness, docility or indocility, and everything else of the kind which naturally pertains to the soul. Likewise what is acquired when blended one with another so as to be able to comprehend what will make for the better or worse life, pronouncing that to be the worse which shall lead the soul to become more unjust, and that to be the better life which shall lead it to become more just, and to dismiss every other consideration. For we have seen that in life and death this is the best choice.

“It is necessary that a man should have this opinion adamant in him when he departs to Hades, that there he may be unmoved by riches, tyrannies, or like evil practices which lead to incur-

able mischiefs and still greater sufferings; but may know how to choose always the middle life as to these things, and to shun the extremes on either hand, both in this life as far as is possible, and in the whole of hereafter. For thus man becomes most happy.

"Considering the soul to be immortal, able to bear all evil and all good, we shall always persevere in the road which leads above; and shall by all means pursue justice in conjunction with prudence in order that we may be friends both to ourselves and to the gods, and enjoy a happy life both here and in that journey of a thousand years."



FROM:

Ashwamedha Parva of *The Mahabharata* translated literally from the original Sanskrit text. Edited by Manmatha Nath Dutt. Calcutta, 1901.

The Brahmana had mastered all the knowledge which the scriptures teach about the departure and reappearance of all beings; he possessed that direct knowledge of all things which Yoga gives. He was well-skilled in the truths of all subjects relating to the world. He had mastered the truth about pleasure and pain.

He knew the truth about birth and death, and understood the distinctions between merit and demerit. He had seen the ends attained to by embodied creatures high and low on account of their deeds.

He lived like one freed from the world. Crowned with ascetic success and gifted with perfect tranquility of soul, he had all his senses under complete control. He seemed to shine with

the resplendence of Brahma and capable of going everywhere at will. He knew the science of disappearing at will before the eyes of all. He used to move about in the company of invisible Siddhas and celestial musicians, sitting and talking with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind.

This gifted Brahmana instructs Kashyapa:

By various deeds, as also by the help of merit, mortal creatures attain to diverse ends here, and residence in Heaven. Nowhere can one enjoy the highest happiness. Nowhere can one live for good. There are repeated falls from the highest regions acquired with such sorrow.

On account of my indulgence in sin, I had to come to various miserable and inauspicious ends, filled as I was with lust and anger, and deluded by cupidity. I have repeatedly undergone death and rebirth. I have eaten various kinds of food. I have sucked at various breasts. I have seen various kinds of mothers, and various fathers dissimilar to one another. I have come by various kinds of happiness and misery.

On various occasions I have been separated from what was agreeable, and united with what was disagreeable. Having acquired wealth with great labor, I have had to put up with its loss. I have received insults and excessive misery from king and relatives. I have suffered from severe mental and physical pain. I have undergone humiliations and death and imprisonments under circumstances of great severity. I have had falls into Hell and have suffered great tortures in the domains of Yama. I have again and again suffered from decrepitude and diseases, and from frequent and great calamities. In this world I have repeatedly suffered from those afflictions which arise from a perception of all pairs of opposites.

After all this, laden with sorrow one day, despair came upon me. I took

refuge in the Formless. Suffering from great distress, I gave up the world with all its joys and sorrows. Finding this path, I exercised myself in it *in this world*. Afterwards, through tranquillity of soul, I acquired the success you see. I shall not have to come to this world again.

Kashyapa asked:

How does the body dissolve away, and how is another acquired? How does one become liberated after passing through a repeated round of painful rebirths?

Enjoying nature for some time, how does the individual soul cast off the particular body? How does the individual soul, freed from the body, attain to what is different from it?

The liberated Sage answered:

Upon the exhaustion of those deeds capable of prolonging life and bringing on fame which are done in a particular body that the individual soul assumes, the embodied *jiva*, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding deviates from the proper course. From such excitement of the faults in his body, he gets disease, ultimately bringing on death. Sometimes the person engages in unnatural deeds like strangling. Through these causes the living body dissolves away.

Urged on by the wind which becomes violent, the heat in the body becomes excited and reaching every part of the body where life may be said to live restrains all the vital airs. When the vital parts of the body become thus afflicted, individual soul passes away from the body, suffering from great pain. All living creatures repeatedly suffer from birth and death. The pain which is felt by a person when renouncing his bodies is like to what is felt when first entering the womb or when coming out of it. His joints become almost dis-

located, and he derives much distress from the waters.

Moved by another violent wind, the wind in the body becomes excited through cold and dissolves away the union of matter into its five primal elements. That which lives in the vital airs called *prana* and *apana* occurring within this compound of the five primal elements rushes upwards from a situation of distress, leaving the embodied creature. It is thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of consciousness. Deserted by Brahman, the person is said to be dead. The bearer of the body no longer perceives sensuous objects through the bodily canals.

Separated from the body, the individual soul is yet surrounded by his deeds. It is then drawn to regions appropriate to those deeds.



FROM:

Stree Parva of *The Mahabharata* translated literally from the original Sanskrit text. Edited by Manmatha Nath Dutt. Calcutta, 1901.

The dead are not persons for whom we should be sorry.

Solacing yourself, by your own self, cease to grieve. You should not allow yourself to be overwhelmed with sorrow and to give up all action. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? Thousands of causes spring up daily for sorrow and thousands for fear. These, however, affect the ignorant and not the wise.

There is none dear or hateful to Time. Time is indifferent to none. All are equally dragged by Time. Time makes all creatures grow, and it is Time that

destroys all. When all else is asleep, Time is awake. Time is irresistible.

Youth, beauty, life, wealth, health, and friends are all unstable. The wise will never seek any of these.

You should not grieve for what is universal. By indulging in grief a person may himself die, but grief itself by being indulged in never becomes light. If you feel any grief heavily, it should be overcome by not indulging in it. This is the only remedy for grief, that it, that one should not indulge in it.

When any evil or when bereavement of some dear one comes on, only they that are of little intelligence allow their minds to be laden with grief. The indulgence of grief is the sure means of losing one's objects. Through it, one deviates from the three great ends of life.

Since the wise and the ignorant, the rich and the poor, all shorn of their anxieties, sleep on the crematorium with bodies devoid of flesh and full of naked bones and sinews, whom amongst them will the survivors regard as possessed of distinguishing marks by which the attributes of birth and beauty may be determined? Since everything is equal in death, why should men covet one another's rank and positions?

The learned say that the bodies of men are like houses which are destroyed in time. There is one being, however, that is eternal. As a person casting off an old cloth puts on a fresh one, so is the case with the bodies of all embodied beings.

As amongst earthen pots some break while still on the potter's wheel, some partially shaped, some as soon as shaped, some after removal from the wheel, some while wet, some while dry, some while being burned, some while being removed from the kiln—so is the case with the bodies of embodied creatures.

Some are destroyed while in the embryo, some as babes, some as youths, some in middle age, and some when old. Creatures are born or destroyed according to their pristine acts. When such is the course of the world, why do you grieve?

As men while swimming sometimes dive and sometimes emerge, so creatures sink and emerge in life's stream. They that are of limited understanding suffer or meet with death as the result of their own acts. They that are wise, virtuous, and desirous of doing good to all living creatures, who are acquainted with the real nature of being in this world, attain at last to the highest end.

As a person who has to travel a long distance, it is sometimes obliged to halt for being fatigued, so they that are of little understanding travel along the long way of life, have to make frequent halts in the shape of repeated births. The wise are freed from that obligation.

You know the instability of all things doomed to death. When this life is fickle, when the world itself is not eternal, when life is sure to end in death, why, then, do you grieve?



FROM:

The Uttara Gita: Being the initiation of Arjuna by Shri Krishna into Yoga and Dhyana. Translated by D. K. Laheri. Bombay, 1923.

Uttara Gita

Arjuna—after success in battle at Kurukshetra, amidst the pleasures of rank and riches—had forgotten the priceless instructions imparted to him by Shri Krishna. He now asks that the secrets be again propounded to him.

Arjuna asks:

Tell me the knowledge of that Brahma that is One, without attributes, which cannot be approached by argument or reached by conception, the unknowable and the unknown, that which is absolutely free from birth and death.

Tell me the knowledge of that which dwells in every heart and that which combines the fact of knowledge and the thing knowable in itself.

Shri Bhagavan answers:

When a human being attains union (*I am He*) within his own limits, he is saved from future troubles of birth and death in this world. He who is always able to retain his life breath within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

He that acquires the Supreme Knowledge by the aid of knowledge derived from books and instructions from a *guru* has learned to place the object of this knowledge in his heart. He that has thus acquired peace of mind requires no *yoga* for further practice and no meditation for further conception. A boat is necessary until one gets to the other side of the river. As a thrasher throws away the husks of the corn, so does an intelligent person give up the study of books after he has attained knowledge from them. When the object of Supreme Knowledge, hidden by the illusions of *Maya*, is once found by the torch of knowledge, the knowledge itself is afterwards put aside as unnecessary.

Thrice fortunate is the *yogi* who has thus satiated his thirst by the nectar of knowledge; he is henceforth bound by no karma, as he has become the knower of the *Tattwas*. He that has known the unspeakable *Pranava* as the one continuous sound of a big gong, or like one unbroken thread of oil, without division and separation, understands the real meaning of the *Vedas*.

The *jivatma* which permeates the whole universe also exists in the human body. *Atma*, unseen and unperceived, becomes its own expressor and walks in the *akasa* of the human heart. Though *jivatma* dwells in the heart, yet it has its abode in the mind; and though dwelling in the heart it is mindless. The *yogi* who realizes the no-thingness of

the *atma* becomes free from all virtue and vice.

Wherever a *dnanin* may die, and in whatever manner his death may happen, he becomes one with the *atma* when he leaves his body. The *atma* which pervades the whole body is beyond waking, dreaming, or dreamless sleep. He who has been able to dwell with his mind for one moment on a single point (i.e. to perceive the light of *Chaitanya*) frees himself from the sins of his past hundred births, for the vision of the fields of eternity can never be attained until a person is purified from the sins of past births.

Nominal readers of the *Shastras* carry them about like beasts of burden because they do not understand the real meaning of them. As long as one does not acquire the knowledge of the *Tattvas*, so should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifices, and acquire experience and wisdom by visiting sacred places. When the mind becomes free from all desires and passions, then only the idea of duality ceases. A reader of the *Vedas* and other *Shastras* simply wastes his time and energy if he fails to realize that "*I am Brahm.*"

Dost thou desire to know all by thy own experience, then thou shalt fail to know the end of the *Shastras* even if thine age be over a thousand years.

Considering life to be very impermanent, try to know only the indestructible *Sat*. Give up the unnecessary reading of books and worship Truth. If you relinquish the pleasures of the world, where is the necessity of this world for you? The sacred rivers are but water, and the idols worshipped are nothing other than stones, metals, or earth. *Yogis* go neither to the former nor worship the latter, because within themselves exist all sacred places and the synthesis of all idols. The *yogis* see *Brahma* equally everywhere—as within themselves.

O Arjuna, he who does not covet material objects never takes birth again in this world.

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